THE UNITED CHURCH Observer

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THE NEW MISSION BOAT DEDICATED

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PACIFIC SCHOOL
OF RELIGION

Photo by Hugh Irwin, Enderby

e most colourful feature of the British Columbia Conference this year was the service of dication of the new Mission Boat, *"The Robert C. Scott,"* named to honour a pioneer mis-nary of the West Coast, who was present for the occasion. The new boat will have as skipper Rev. Oliver Howard. The other Mission boats are seen in the background.

e combined August 1st - August 15th issue of THE UNITED CHURCH OBSERVER will be off the press August 1, 1955.

Ceremony Was Highlight of the B. C. Conference, May 11-17

REV. P. H. MALLETT,
Kelowna, B.C.

FRIENDLINESS and vitality were conspicuous in the sessions of the thirty-first annual meeting of the British Columbia Conference at Shaughnessy Heights Church, Vancouver. Members of Conference will long remember the beauty of the new Church sanctuary and the wonderful way in which the minister, Rev. C. M. Stewart, and congregation made the delegates welcome.

New Boat Dedicated A dramatic evidence of the vitality of The United Church of Canada was the dedication of a new mission boat for the marine work centering around Alert Bay with 26 points of call. Dedicated by the President of Conference, Rev. Moir Waters, the *"Robert C. Scott"* was named after a pioneer marine missionary of the West Coast, who was present for the occasion. An exceptionally sturdy ship, she was considered a real bargain at $25,000. Moored at the same dock were the two larger ships of our Pacific fleet, the *"Thomas Crosby IV"* and the *"Melvin Swartout,"* all effective aids to an important and highly specialized branch of our mission work.

The young skipper of the *"Robert C. Scott"* is Rev. Oliver Howard. As one of the speakers on the special Missions Night, he spoke of the difficulties and satisfactions of his work. Other speakers on the same programme made vividly real the breadth of impact of The United Church of Canada as it seeks to win men and women to Christ. Rev. Ross Connal of Kitimat, the first clergyman to conduct services in that fascinating northern development, told his story and made us proud of the vision and energy of the leaders of our Church who placed him there four years ago. Mr. L. Bushell, newly-elected President of the Lay Association, spoke of the challenge of the "working-class" areas of our large cities, such as the eastern part of Vancouver. (*Contd. on p.* 15)

Newfoundland Writes a New Chapter

Home Missions in the New Era

H. M. DAWE, Superintendent of Missions, Newfoundland

Union with Canada meant the beginning of a new chapter in the political, economic and social history of Newfoundland. With Confederation achieved, emphasis began to be placed upon expansion. A road map put out recently lists 61 numbered highways in the province—roads which are a sign of promise and indicate a new life movement. A glance at an old chart shows no roads and concentration of population around the six thousand mile indented coastline. The reason for this backwardness is an historic misfortune.

While Imperial policy was encouraging immigration to Eastern Canada, permanent residence was frowned upon and colonization forbidden in Newfoundland by British law because merchant ship owners and wealthy capitalists did not want a native population as a threat to their vested interests in what was then one of the world's most lucrative industries—the cod fishery. Therefore those determined to make homes in the Island were compelled to seek the isolated out-of-the-way places. Thus the task of the Church came to be a mission to deep-sea fishermen — a situation which lasted until the beginning of the century.

At that time a change began to take place. With the establishment of large pulp and paper mills, the discovery of minerals and ores and the building of a transinsular railway, the interior of the country opened up and revealed a new source of basic wealth. Then came the Second Great War, and the concentration of military, naval and air bases in Newfoundland. The result was an unprecedented boom of prosperity, and a growing dissatisfaction with the old and more primitive way of life in the fishing villages. Under the rule of a Commission which had replaced Responsible Government when the Island became bankrupt in the depression years, Newfoundland again reached the level of self-support, and its population voted to enter the Canadian Federation.

Since then there has been wide expansion of existing primary industries, while the Provincial Government's sponsorship of new ones has now resulted in the creation of a score or more of secondary projects, ranging all the way from tanneries to textiles, and from oil-hardening plants to machine tool manufacturing. The study of better methods for the use of the forest resources and the encouraging of special types of farming which are likely to be successful are also part of the government's programme, while further attempts are being made to reorganize and modernize the fisheries. These developments, together with the continuing enlargement of international bases and growing airports, are all part of a new life movement within the province. The construction of the Trans-Canada Highway and building of perimeter and arterial roads linking it and the C.N.R. lines with the larger coastal communities, and the new fishing-farming settlements possibly indicate more clearly than anything else the shape of things to come—for gravel roads now make it possible for car and snowmobile to replace boat and dog-team on journeys that once meant hard labour and hazard, and often hours of waiting for seas to abate and fog to lift. For the new and larger world into which the youth of Newfoundland are leading an older generation with them is symbolized by the road they can see like a ribbon of hope winding over the distant hill and dipping down to the thriving town near the shore of the sheltered bay. In my visitation of Home Mission charges along the north-east coast of the Island and in other fishing areas I see these unmistakable signs of isolation being ended as I come in sight of a familiar Church spire outlined against the sky on some lonely island, w an abandoned school build alongside, while the last families are preparing to mo leaving slow-decaying fish fla and upturned boats to remind o with a little nostalgia perhaps, the days when the fisherman's shouted with his sister at play the sunlit cove, and on the slop hillside the little patch of gar smiled.

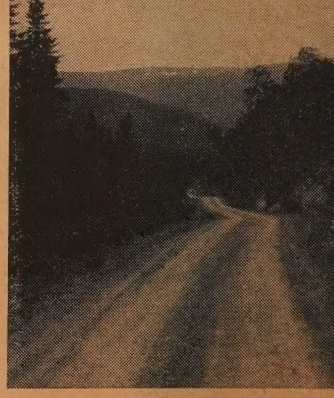
In this Canada issue, we are featuring Newfoundland, the newest Province, and the work of our Church there.

A BIT OF NEWFOUNDLAND COAST.

The Church's Part

This move toward centralizat which to date has resulted one-third of our rapidly grow population becoming settled fishing-farming communities, urbanized, industrial centres incorporated rural towns districts, presents the Church w a situation that is full of proble full of challenge and full of ho We face a new era in our Ho Mission task in Newfoundland

Long years ago the mission spirit, which has characterized Church through the centuries, manifested when men planted Banner of the Cross upon stormy headlands and sowed seed of the love of God beside Atlantic waters. So, if we n sum it up in a brief senten comes the call to high adventu still! In this new province wh lumbering and agricultural co munities are being established homesteads taken; in the incre ingly important pulp and pap making and mining towns; at strategic international airp centres, and in the growing ci with their moral and social pr lems and to which all roads le the witness is committed to United Church of Canada: perform a ministry that will relevant to and adequate for changing conditions we shall called upon continually to me to provide the best Christian le ership possible on a new front of Home Mission responsibil opening out before us on Newfoundland scene; and to ch lenge men and women throu the ordained ministry of Church to find this to be anot opportunity of using themsel to the limit for a people's goo



Nfld. Tourist Office Phot

Road leading to Bonne Bay, N "Roads are a sign of promise indicate a new life movement."

His Dominion

Sing unto the Lord a new song,
O praise His name, ye sons of Canada,
From sea to sea
Your land proclaims His mighty works,
And from the river to the ends of the earth
She sings His praise.
Her snow-crowned spires in vast and brooding silence
Tell of His Majesty.
The seething floods that lift their multitudinous voice
Declare His awful powers;
And ray on ray filling the northern nights
With glory and with mystery
Show forth His ways unsearchable;
And measures stored in forest, rock and plain
Reveal His goodness to the sons of men.
Sing unto the Lord a new song
O praise His name, ye children of the North.

Ellsworth Toll in "The New Outlook"

NEWFOUNDLAND — and the Canadian Nation

ON. J. W. PICKERSGILL, Member for Bonavista-Twillingate, Newfoundland,
inister of Citizenship and Immigration

AUG. 1st - 15th ISSUE
Features Education

I am grateful for the opportun-y of contributing an article to e Dominion Day edition of **The nited Church Observer,** which, is year, is devoting particular tention to the place of New-undland in our Canadian onfederation.

The United Church has a special ason for pride in the Union of ewfoundland with Canada, ecause the United Church in ewfoundland had become a Can-lian Church and a pioneer of nity with Canada many years go.

Since the union with Newfound-nd, Canadians on the mainland ave had to revise the history of ur country and get used to the lea that our history began at ape Bonavista with the landfall f John Cabot in 1497, and that olonization began in Newfound-nd before it started anywhere lse in Canada, and indeed any-here north of Spanish America.

I doubt if that remarkable talian merchant adventurer from Bristol had any clear idea of the reat extent and the almost limit-ess resources of the land which e sighted on that June day, and e certainly could not have uessed that four centuries later t would be the homeland of a ew nation. Actually history tells s that John Cabot hoped to find n Oriental land which would ield immense wealth in jewels nd precious metals.

It is true that Cabot found vealth, but it was a different kind f wealth, for the waters around his new found land were teeming vith fish and hundreds of fisher-nen were lured from Europe in he years immediately after the liscovery to reap the great har-vest of the sea, and for more than a century the fishery was the only Canadian industry.

Cabot must have had some sense of destiny which guided him n his adventure into the un-known, but many adventurers and pioneers from Europe had to follow in his path before this vast area was settled and populated, much less transformed into a nation. Canada, our common homeland, covers half a continent and several large islands off both coasts. It is a territory so vast that none of us can ever hope to see it all, and few of us are able to visit more than a small part of the country.

The Hon. J. W. Pickersgill, Minister of Citizenship and Immigration.

"We Are One People"

It is not always easy to see what binds together the fishermen of English descent off Cape Bonavista, the farmer of Ukrainian origin on the plains of Saskatchewan, the French-speaking textile worker in Quebec, and the lumber worker of Swedish descent on Vancouver Island, and yet every year we grow more conscious that we are one people with a common homeland and common interests far greater than our separate and local interests.

I believe that all Canadians, whether they are descended from the earliest settlers or recent immigrants, share the feeling of being explorers, pioneers, builders and creators. We are all conscious we are sharing in building a new nation.

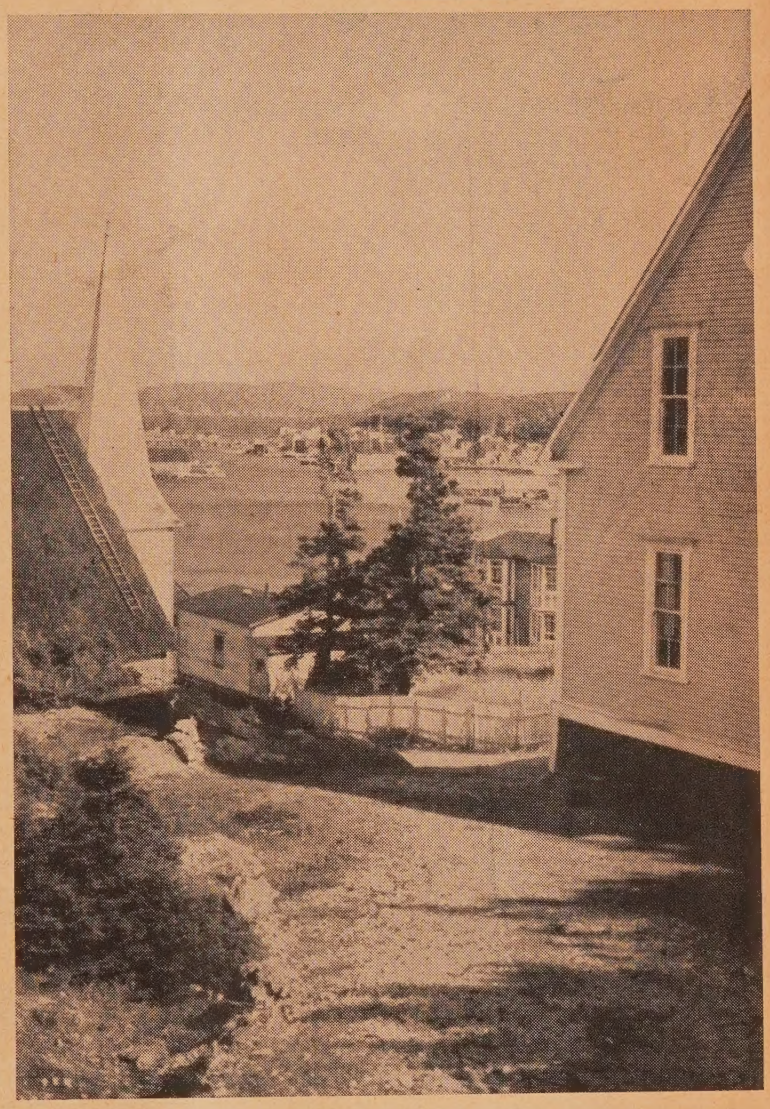
The Tenth Province

Only six years ago we added to our country this tenth Province, vast in extent and with a third of a million people. We were all, I believe, proud to have the grand design of Confederation completed and the union of Newfoundland with Canada gave us all a new pride in our country. It increased our breadth of land and of soul. And the readiness of the people of Newfoundland to join with us was welcome evidence that they shared our confidence in our national future.

For better or worse we are a nation of many tongues and peoples, and though some of us might choose to preserve Canada for those of our own race and our own kind, I am one of those who believe we are better as we are.

The very fact that people of many different origins have had to find the means of working together without strife, has taught us wisdom and tolerance and enriched our national personality. And the four hundred thousand Canadians in Newfoundland have brought to our country a virile, seafaring people with the finest traditions of their English and Irish ancestors and a deep attachment to our Christian heritage.

The union with Newfoundland has truly crowned our national edifice, and while both Newfoundland and Canada gained from the Union, I believe, we on the mainland of Canada profited most from the completion of Confederation in 1949.



A Newfoundland Village.

A CENTURY OF RESPONSIBLE GOVERNMENT

Newfoundland's History Up to Confederation

J. H. POLLARD, Secretary-Treasurer United Church Board of Education, St. John's, Newfoundland

One hundred years ago, Newfoundland was granted full Responsible Government by the Mother Parliament. Now, as the Tenth and newest Province of a great Nation within the Commonwealth, Britain's oldest Colony is celebrating the Centenary of its Political emancipation. The right to govern ourselves was not easily won. Men of great courage and faith needed both of these qualities to obtain this for a people who had for centuries been denied privileges and responsibilities enjoyed by the other Colonies of British North America.

The story since 1855 has not made all happy reading. At that time the Export of Salted Codfish constituted almost the sole basis of the Island's economy. In 1909 a Paper Mill was built in Grand Falls, and in 1923 another, and larger Mill was built at Corner Brook. In the interim also, Mines were opened and developed at Bell Island and Buchans. While these newer enterprises considerably diversified the economy, it should be noted that the very nature of the products exposed, as they were to the vicissitudes of Foreign Markets, created a state of economic uncertainty. In times of International prosperity, Newfoundland prospered. The first dozen years or so following the granting of Responsible Government, and the periods of the First and Second World Wars were

(*Continued on page* 18)

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THREE STRIKES AND OUT

Three General Council officers who are retiring were welcomed out at an afternoon tea in the Board Room of The United Church Headquarters, Toronto, on Tuesday, June 21st. At this gathering the officers of the Church and staffs of the retiring officers were present. The three officers, Rev. Gerald Bell, Rev. George A. Little and Rev. A. J. Wilson, together have served the Church for 134 years. Dr. Bell spent 30 years in West China, first as educational missionary, later as full-time secretary to the Mission. On returning from China he became book editor and later General Secretary of the Missionary Education Committee, serving the Church at home in these capacities for ten years. Careful in detail, trained educator, excellent administrator and editor, Dr. Bell has served the Church for 40 years.

Dr. George Little spent 14 years in the pastorate and 33 years as Editor of Sunday School Publications, first in the Presbyterian Church and then in The United Church of Canada. For the past two years Director of the Every Family Plan of The Observer —dynamic, social reformer, pungent writer, practical mystic and tireless worker.

Dr. A. J. Wilson spent 24 years in the pastorate, filled executive offices in Presbytery and Conferences, wrote prolifically and travelled widely. In 1939 he became Editor of The United Church Observer—unrepentant democrat, loyal and enthusiastic United Church man.

DOMINION DAY

This issue will bear the date line July 1 and July 15. Only two issues of The Observer will be published in the months of July and August. In marking the national birthday, we have given special attention to Canada's newest Province, Newfoundland. Since Confederation with Canada great changes have taken place. The social welfare benefits have improved the lot of the people. The Government is struggling to diversify the business enterprises in order to provide a more stable economy for the island. It is a complex and delicate problem. Great care and expert statesmanship are needed if the experiment at diversification is to succeed.

Throughout Canada as a whole there is continued material prosperity. New great sources of wealth are being discovered and trade is greatly improved. In a recent address James Coyne, governor of the Bank of Canada, said that there would never be another depression like that of the 1930's. Modern economic authority, he said, has the power to prevent it. He predicted that national production will increase 100 per cent. by 1960, exports will increase by 65 per cent., and imports 50 per cent. New families will be established at the rate of 90,000 a year; all of which makes for a higher standard of living.

It is to be hoped this prophecy comes true. No doubt it is based on facts. Yet there was serious unemployment last winter. Certainly a nation which has shown initiative in so many ways ought to come up with some plan to prevent this situation from recurring.

Of course there are dangers confronting a prosperous nation that do not appear too evident. Whenever a people trust riches and the things that money can buy and neglect the sterner matters of the law, the end is beginning, and there is no salvation save in a standard of values based on the Gospel of our Lord Jesus Christ.

THEY ARE NO "YES MEN"

This year we visited the Newfoundland Conference. It is different from some of the others. It is a small Conference; a sort of family reunion. The members for the most part live in little, isolated communities. To get to Conference they travel long distances by boat or train. One commissioner was on a boat which spent three days waiting for the fog to lift before attempting to make harbour.

The debates, however, are stimulating. The commissioners are no "yes men." They watch every detail with hawk-like eyes and express their views with a vehemence which is exhilarating.

Two issues were the subject of special spirited discussion. The first was the new pension regulation. The commissioners spoke with anxiety about the change, and certainly no group in the Church should be more concerned about the future than these ministers who man the hard and lonely places of our Church's far-flung enterprises.

The debate, however, which for vigour, determination and courage would be hard to beat, centered around a Protestant-Roman Catholic issue. In Newfoundland each denomination runs its own day schools. Inspectors are appointed by the Government on recommendation of the denominations. The United Church had nominated a supervisory inspector for her own schools. The Roman Catholic authorities made it known to the Government the appointment was unsatisfactory to them. It was not made. This action of the Government was soundly condemned by Conference. Every principle of Protestantism was affirmed with intelligence, vigour, spirit; freedom of speech, religious liberty, the right of the Church to name her own officers.

Luther, Knox, Wesley, Milton were quoted with telling effect. The issue was dealt with one whole afternoon and continued in the evening. Finally a committee was appointed. When it reported, the debate went on for another three hours. The report was a dignified but determined statement of principles. The Conference declared its opposition to the whole parochial school system, but affirmed that so long as it was law they would work it to the best of their ability but would brook interference from no other religious denomination.

The discussion was interesting and stimulating. It was encouraging to see and hear a Conference fight with fervour and conviction for great Protestant principles. We are of the opinion that no Government in Newfoundland hereafter will play politics with religious issues. Should they do so there will be an open break that would bring the Church into a political religious battle that would damage both religion and the Government.

RELIEF

During the past three and a half years The United Church of Canada has shipped approximately 700 tons of used clothing to the world's needy. Church members have contributed over $100,000 in shipping charges. The clothing went to Korea, Lebanon, Western Europe and Japan (in her time of need). The two depots, one in Toronto and the other in Vancouver, involve the employment of three full-time people in Toronto and two in Vancouver, together with five days a week of volunteer work by women of the local Churches.

In addition, a fair amount of relief money has been contributed. To the end of last year $202,320 went to the World Council of Churches for emergency relief; $121,653 for the relief of sufferers of the floods in Britain and Holland; $50,000 to special areas of need such as Hong Kong, Indo-China, Jordan; $45,000 to the stricken areas of India; $218,000 to Korea for distribution by our missionaries. Thus the total cash for relief has amounted to $750,000, mostly within the past four years. Estimating the worth of the clothing at the United Nations standard of $1.00 a pound, the value of the 700 tons amounts to $1,400,000. This gives a total distribution of over $2,100,000 by the Relief Committee of the United Church. This is the greatest contribution by a voluntary agency in Canada, and one of which our people may be justly proud.

Ve Work in Newfoundland

e W.M.S. Is On the Job

TH TILLMAN and NANCY EDWARDS

f you look at a map of New-ndland, you will be impressed h the heavy indentations of its st-line. Most of the population s in the communities which the shores of the bays and ts. Bonavista and Twillingate sbyteries take in a large pro-tion of the north-east coast. have been employed by the man's Missionary Society in se two Presbyteries for the t six years. Our work has been resting, and we have been wn variously as United Church l workers, Christian Educa-workers in the two presby-es, or simply as deaconesses missionaries. We have visited ll fishing villages and lumber-settlements, bustling towns, e of them accessible only by t, others on the railway line, ile many are reached by motor .

Almost every congregation has V.A. or Ladies' Aid, as a few still called. They are, indeed, backbone of many of the aller congregations, for on m a great financial burden is ced for local Church expenses. have spoken to such groups school houses, Church audi-iums, halls and private homes. every case we have found that women enjoy meeting to-her. Almost always the meet-s close with a social cup of and refreshments, even though may mean trudging along a r distance, carrying food, dishes l water to heat on the stove tea. We have gone to such oups armed with the latest dy material of the Woman's ssionary Society (quite often se groups are or become affil-ed with the W.M.S.); the stitution for local W.A.'s and er relevant pamphlet material ued by the Dominion W.A. uncil. Besides these, we bring ng some missionary education l Bible story books for chil-n. The women are interested know what books are available l within their price range. Our ks run the gamut of telling nething of the Home and Over-s work of the Church to the portance of Christian training the home. Neither of us has r found an unresponsive audi-e. Often, we have waited until women checked to see that fire was out, the lamps were inguished, and the schoolhouse or locked. Then we have walked ng the dark road, lit by flash-hts and enjoyed the good-tured conversation, called out good-bye's as the group has dually thinned out. These periences have made us realize w important these meetings are the lives of the women.

There have been many changes in the life of Newfoundland in the last few years. One of the most important, in our estimation, has been the opening up of new roads, linking up the settlements that were once isolated. Better trans-portation facilities have made it possible to hold area gatherings of women, and we have seen two W.M.S. Presbyterials formed. To share in meetings of these new Presbyterials is to know that the women are enjoying the experi-ence of a larger fellowship.

Besides women's gatherings, we have given leadership at Sunday School Teachers' Conventions. In April, 1954, Ruth was able to lead such a Convention at Wesleyville, and because of improved road facilities, Sunday School workers attended from as far as Lumsden North. We have felt it important to meet Sunday School teachers and officers not only in these larger gatherings, but also in the local Sunday Schools.

A Newfoundland Vacation School.

Work with Children

Perhaps the most fruitful part of our work these last six years has been with boys and girls. We have visited them in one-room and larger schools; in Mission Bands, Explorer groups and C.G.I.T. groups. Sometimes in the smaller United Church day schools, the teacher has closed the regular session early to enable us to have a modified "one afternoon" vaca-tion school. One afternoon in a small school in Trinity Bay a Mission Band was organized. The meeting included a simple activity involving coloured construction paper, scissors and crayons. When one small member reached her home, she burst into the kitchen and greeted her mother with: "Mother, I've just had the most interesting 'evening' of my life!" One year we made two sets of fist puppets to take around with us to illustrate the Mission Band book, **"The Three Henrys and Mrs. Hornicle."** Though our puppets were anything but works of art, they became very much loved by the children. Several months after Nancy had shown them in a school in northern Newfoundland, one small member of a household was sitting pensively by the window, looking across the harbour, when she remarked to her mother, "I wonder how Henry is?" Her mother, who knew no child in the harbour had that name, said in a mystified tone, "What Henry?" "Why," said her small daughter, impatiently, "Miss Edwards' Henry, of course!"

Vacation Schools

The summer time has been a wonderful opportunity to give leadership in camping for C.G.I.T. girls. Because we must have small camps, it is possible for staff and girls to have a close fellowship, which makes for a really vital Christian experience. Along with camping, we have shared with young volunteers the experience of caravaning. Part of the work of the caravaners has been with children in Vacation Schools. If you've never shared in the excite-ment, noise and sheer exuberance of a Vacation School, you've really missed something! It is always amazing how much children learn in a week or ten days — songs, hymns, Bible passages, and games. The closing, with parents, friends and older brothers and sisters crowding into the school rooms or halls, is always a fitting climax to such schools. The other thrilling experience of caravaning lies in watching caravaners strike out in new paths of Christian respons-ibility and leadership.

Our six years in Newfoundland have convinced us more than ever that where Christian education and missionary education go hand in hand, there is where the Chris-tian Church is strong. The sense of Christian fellowship becomes the undergirding power in the lives of children, young people and adults.

The Baggs of Port Aux Basques

G. L. MORGAN, Channel, Port Aux Basques, Newfoundland

General Council officers, laymen and women connected in any way with The United Church of Can-ada are certain to be welcomed on arrival at Port Aux Basques, Newfoundland, by the genial Dr. Samuel Baggs, whose home on retirement is there and who is the unofficial representative of the Church in that Port.

Port Aux Basques is the Gate-way to Newfoundland. It is the port where the Canadian National Steamships' ferry service termin-ates across the 96 miles of Cabot Strait from North Sydney, Nova Scotia. It is the port in which is located the western terminal of Newfoundland's 546 miles of trans-insular railway, the Can-adian National's single track, narrow-gauge railway to St. John's, Newfoundland's capital city, on the east coast.

It is a terminal port for coastal shipping along Newfoundland's southwest coast. Fishery products are collected from ports along the coast, shipped to Port Aux Basques, thence trans-shipped to North Sydney or other mainland towns, and freight from the main-land is distributed through Port Aux Basques to these ports along the southwest coast.

Its Historic Name

As the name implies, Port Aux Basques is enshrined in history. The name originated at the time when many English, Spanish, Portuguese, and French fishermen sailed across the wide expanse of the Atlantic Ocean to the New-foundland coastal waters in search of cod and other fish. Ever since the year 1583 when Sir Humphrey Gilbert took formal possession of the Colony in the name of Eng-land's Queen Elizabeth I, English fishing boats came annually to Newfoundland to gather the har-vest of the sea. Many fishing boats from foreign land ports followed in their wake. These "foreign" fishermen gave names in their own languages to many of the coves, and bays, headlands and islands around the coast. The Basque fishermen often made use of this fine harbour for sheltering their boats in stormy weather, though apparently never settling here, so that in time the harbour became known as "Port Aux Basques," or Harbour of the Basques.

Other settlements with French names are "Isle Aux Morts," "Rose Blanche," "La Poile," "Petites," "Grand Bruit," and "Baie le Moine." Whereas many original settlers at Port Aux Basques came from Burgeo, La Poile, and other fishing villages along Newfoundland's southwest coast, quite a few originated from the Channel Islands. Many of Port Aux Basques today's residents are

(*Continued on page* 18)

THE PROVINCE WAS MY PARISH

A. S. BUTT, President Evangelist

THE Newfoundland Conference at its annual sessions in 1952 departed from its usual practice and re-elected its President, relieving him, at the same time, of the duties associated with a Pastoral Charge, and assigned him to full-time work as an evangelist.

The action taken in appointing the President to full-time work as an evangelist was for an experimental period only. That period was to be of two years' duration. Then the work was to be reappraised and continued or discontinued as the Conference deemed wise. Conference at its 1954 session, with the experimental period over, decided to continue this ministry of evangelism for one more year. As I write that extended period draws to a close.

The Pattern of It

What is the nature of this work? people ask. Do you do anything apart from your evangelistic programme? The answer, of course, is, yes. In addition to evangelistic work, problems of organization and administration which confront men on the Charges they serve, as well as financial problems, are shared, and solutions sought in co-operation with the men who minister to the Charges to which I have gone. Congregational meetings have been called wherever possible to discuss the work of The United Church of Canada in general and that particular part of it which affects the local congregation. This aspect of the work has been both stimulating and rewarding.

It should be pointed out here that my mission for the most part has been to those Charges which are served by unordained men—Lay Supplies and Candidates for the ministry—who, by the way, serve approximately half the Pastoral Charges within the Newfoundland Conference. I have never gone to Charges which are being served by ordained men except at the request of the Chairman of the Presbyteries concerned or upon the invitation of the minister himself or his Board of Session.

Newfoundland children eagerly await Vacation School.

Most of the time has been given to evangelistic work. Evangelistic missions, varying in duration from four to ten days, but usually one week, have played a prominent part in our total evangelistic effort. The proclamation of the Gospel which tells of God's redemptive love in Jesus Christ and the persuasion which seeks to enlist men and women and young people in the service of the Lord Jesus have been my chief concern.

Visitation evangelism, too, has found its place in our programme. More than one thousand homes have been visited where the claims of Christ and the Church have been presented and where we have talked to people about their spiritual responsibilities. These visits have been greatly appreciated and we trust productive of some good.

Wherever possible, visits have been made to the class-rooms of the day schools and brief devotional exercises conducted. Short talks have been given to high school students in which the call of Christ to a life of Christian service was stressed, and it is encouraging to report that many of them have responded to His call.

It has been our great joy also to wait upon some of the old people of the community, many of whom had rendered outstanding service to the Church as Lay-readers or Class-leaders or Sunday School Superintendents or Teachers, and who are now incapacitated, to bring them the gratitude of the Church for a job well and faithfully done in the name of Christ. Many of these faithful souls had low standards if judged by the academic yard-stick. But their low academic standards were more than compensated for by the richness of their lives and in their devotion and loyalty to the Church which they loved so well and for whose welfare they were so zealous.

The Extent of It

The extent of the work has not been limited by geography, for wherever a sense of need existed within the Conference and it was felt that we had the answer to it, there I have gone discharging the functions of this evangelistic ministry. Along the coasts of Newfoundland to all the little coves and islands, to tiny fishing villages and remote hamlets, to large communities and small towns, wherever the United Church is at work in this province and in southern Labrador, as well as to Harrington Harbour in the Province of Quebec, this work has taken me to share with others the Good News of God in Jesus Christ.

Almost every means of transportation available within the Province has been used in order to get from place to place—steamer, boat, plane, train, horse and sleigh, dog-team and snowmobile — and with a full programme which went on from day to day from early fall to late spring, with a few brief periods of intermission, I have missed only two engagements in three years.

The Experience of It

What happens? people ask. What is the response to this kind of ministry? Well, a lot of things happen. I have been amazed at the opportunities that are open to us for real evangelistic work. I have been impressed and humbled by the greatness of the responsibility, which, with all my inadequacy, I was called upon to discharge. And I have been blessed again and again as I have seen the Holy Spirit poured out upon men and women and felt its influence and its power within my own life.

We have witnessed, also, a loyalty and devotion on the part of the United Church people of this Province which, I dare to cannot be surpassed, if equal anywhere in the whole Chu Faithful laymen and women, have kept the doors of the Ch open on Sundays and led the gregation in public worship places where they had not h visit from a minister for sev months. I recall one fait woman who lived in a small

Photo by Editor

Rev. A. S. Butt

The Church Serves the Community

STELLA A. BURRY, St. John's, Newfoundland

The dignified three-storied grey building with its red roof that is "Emmanuel House Community Centre," St. John's, Newfoundland, the Farthest East Community Centre in Canada, has a two fold function. It is a Welfare Centre and a Hostel for young working girls.

A service begun in 1938 in two small rooms in another part of the city has expanded. The Dominion Board of the Woman's Missionary Society in co-operation with the St. John's Churches carries on this service.

Changing somewhat through changing years, a continuous stream of varied and manifold service flows into the community from this Christian Centre.

We are related to four large congregations and a Suburban Mission in this ever-enlarging city, and our doors many times daily swing open to those souls with material and physical needs or those in mental or spiritual distress, and to whom it is our joy and privilege to give the message of God's love and Christian support and counsel. To help us meet material and physical needs, the resources of Church benevolent funds and of Government and Welfare Agencies are at our disposal, as a result of which a splendid spirit of co-operation exists.

The stories of human need parallel those known to every institution bringing the helpful touch to human life through a personal ministry. There was that Principal of one of our city schools who telephoned the office to an older boy was becomin problem. Visits to the home interview with the boy by minister, conversations with officer of the Family Court, of clothes from our cupboard new shoes for four children, helped in the rehabilitation ne sary; and the Court wo secured a job for the boy at close of the school year.

There was that mother came to the office, bowed d with several problems. Her sick mother needed so much Her husband was awaiting a at the Sanatorium for his t stay there. The spring and mattress of the boys' bed completely worn out. There only a bucket of coal left. Mothers' Allowances could no stretched to cover the need the family. She could not l the little children to go ou work herself, and she mis coming to our Women's meetings. Her burdens were li ened as we talked together.

The mattress, spring and would be supplied. The do would be contacted. Chu women would make more freq visits on her mother.

The conversation led discussion of her own spir needs. She acknowledged that had neglected the means of gr and made a new decision to at

Unless otherwise specified, Newfoundland photographs from the files of the late D. G. Ridout.

situated within the bounds he Twillingate Presbytery, although badly crippled by itis, conducted services in Church for fifty consecutive ays in the absence of the ster. For that kind of loyalty devotion we thank God.

ere has been cause for cing in many places over redeemed and sins forgiven. and women and young people come forward in response to ppeal during evangelistic ces or during a communion ce to accept the Lord Jesus st as their personal Saviour. e angels in Heaven rejoice one sinner that repenteth, there has been much rejoic- over the many who have ed to God in our evangelistic ions.

am thinking of an old man lived in a tiny fishing village outhern Labrador who came ard one night during a com- ion service, that we were ing in the little Church in his munity, to accept Jesus Christ is Saviour. He had lived more three score years and ten he was making his first com- nent. He said to me the next "I'm glad you came to see us your visit provided the oppor- tunity for an old fellow like me to find Christ." Compensations like this one more than repay us for our efforts.

Since October last to the time of writing more than two hundred and thirty people have sought and found Christ through our evangelistic efforts. Many of those committed have been young people and we have the assurance that some of them will find their way into full-time Church service.

Yes, things happened whenever and wherever we have allowed the Holy Spirit to direct us. They happen still.

The Future of It

Before this article appears in print the Newfoundland Conference will have decided whether this kind of ministry will be continued or not. Those of us to whose hearts the work has been dearest continue to pray that Conference in its wisdom will decide in favour of its continuation. If so, then to some minister in the Newfoundland Conference there will be opened the doorway of a great opportunity and there will await him a full measure of joy as he goes forth to tell to a devoted, loyal, but spiritually hungry people, the old, old story of Jesus and His love.

Rev. Lester Burry conducting service on a fishing schooner, using sail for a wind-break.

rch more regularly. She was ur Women's Meeting the next ing. I saw her during the al hour, at the piano, with pianist, learning a new Gospel g.

nother need was that of a or girl who had always stayed home to help her widowed her run their small boarding- se and who, after her mother's th, was without a home and ns of support and the ability un a home. We invited her to with us at Emmanuel House a while and were successful finding a suitable job for her a friendly boarding-house ere she has been happy for r a year.

tories like these are incidental our daily experience as we et them in the office or as we t homes in the different areas ur city and over the hills; and we visit Hospitals, the Sana- um and other institutions of city.

cross the hall from our office he spacious Club Room — a hering place for many groups. e of them are very directly ted to the Centre, such as the men's Fellowship of Service ch grew out of the Sewing sses of earlier days, also the men's Credit Club which devel- d from the "Buying Club" of lier days. Here the Women's operating Committee meets, ch has for one of its functions co-ordinating of hospital tation by lay people in our Hospitals and Institutions.

he Camp Committee meets re. It has a special responsi- ty for our Board in the admin- ation of the Camp, one of the projects of the Community Centre and used continuously by the St. John's Presbytery for its summer work in Christian Education.

The Hostel

The Hostel section of the House, which occupies a part of the ground floor, the second and third floors, has accommodation for twenty girls and four transient guests.

Ruth was one of the girls whose application was accepted. She was seventeen years of age, just through High School and registered in a Commercial Class. She came one day, accompanied by her father. She had tried, without success, to find a suitable private home. It was difficult to tell who was happier, Ruth or her father, when we said we had room for her. Ruth liked being with us. She found it was not just a boarding-house. She enjoyed sharing in minor home-making tasks, such as drying dishes after the evening meal with the other girls. It made it seem like "home," she said; and she was glad to take her turn in tidying the room she shared with other girls and in-door and telephone duty. Like many others, she does not want to leave her Church home, but when she knows the city better and reaches a higher income bracket she will be expected to move on and make room for another young girl. When told that most of our girls link up with some Youth Fellowship in one of the City Churches, she chose a Bible Class. She joined us as well in attendance at morning worship on Sunday mornings at Cochrane Street Church and so her habit of Church going was not broken. She found that her knock on the office door and her request for guidance in one of her major decisions was answered and met by one who desired to be a real friend to her. She responded to the suggestions made regarding interesting hobbies and courses, and managed to find time to take a Home Nursing Class last winter. One of her friends took music lessons, another a Sewing Course. Several girls did shell work.

One day sad news came of the sudden passing of Ruth's father. Nothing was left undone that we could do from the time we brought her from school in the taxi until the late night when she boarded the train to go home for the funeral, carrying with her the floral token of our love and sympathy.

Girls who are married come back to us and some of them write to us telling how they were helped during their stay here.

So we carry on with these distinctive ministries, sharing also in many other phases of Church Community Service. Our roots go deeper as the years pass.

Third Stop—CHISSAMBA

FLOYD HONEY, Associate Secretary, Board of Overseas Missions

For the past week I have lived in the atmosphere of the old-fashioned camp-meeting. That seems to be the best way to describe it, although it was unlike anything that goes by that name in our country.

Pentecost is one of the great festivals of the year here in Angola. People come in by thousands to the "mission station" and camp in the area for a whole week of preaching services. I was able to visit three of these centres, and in one of them I helped lay hands on two African pastors in an ordination service that was unique in my experience.

Billeting is no problem here. At Dondi, where we had the largest crowds, the people simply camped on the open ground, which was dotted every evening with scores of glowing camp-fires. In Camundongo they put up large, rectangular shelters with grass walls and partitions. For ceiling they had the African sky, decorated with the Southern Cross and the myriads of other stars which shine so brilliantly in the African night.

The transportation problem is also simply solved. Out here people have not forgotten how to

(*Over*)

walk. One group walked 120 miles to Camundongo. As for baggage, you simply put your week's supply of food and bedding in one of those conical baskets and carry it on your head. It would amaze you to see the size of the inverted pyramids that some of these people can balance. One group of women at Camundongo had collected firewood along the way, and each arrived with a little brush-heap on top of the rest of the load.

This is obviously the sensible way to carry things, as it leaves the hands free for other things. Canadian women might well try this technique on trips to the supermarket. Incidentally, I have never heard of an African girl having to practise balancing a book on her head to correct her posture!

Being ordained as a pastor in the African Church is no simple matter, even for the pastor's wife. Two pastors were ordained at the Sunday morning Pentecost service in Dondi, at which Dr. John T. Tucker was the guest preacher. Five thousand people looked on as we laid our hands on them, black upon white and white upon black.

On the previous day they had told their life-story and faced cross-examination by the congregation. The examination is not handled by a committee. Any member of the congregation may question the candidate. The candidate's wife comes in for her share of it, too. Evidently the Africans feel that the character of the pastor's wife is as important as that of her husband.

Some of the questions were quite revealing. Someone asked: "What is the difference between being a pastor and being a village chief?" The poor candidate had to thread his way very delicately through this one, as a whole row of chiefs was sitting right in front of the platform! Apparently the question was not without its point. The pastor is a very influential man, and the temptation to assume undue authority is very strong.

I have a great respect for these African pastors. They are hopelessly overworked. The other day I visited one of them at his pastoral centre. I asked him how many villages he was responsible for. "Forty-two," he replied. I was astounded, but I learned later of another pastor who has 63 villages. Of course, they have deacons and catechists serving under them, but the pastor is the only one in the area who can exercise the full ministry of the word and sacraments.

Much of the pastor's time is taken up with problems of Church discipline. When a dispute arises between members of the congregation, the pastor has to "settle words." This apparently is a carry-over from the African tribal organization, where the village chief acted as arbiter in disputes.

Besides this, the pastors must work long hours on their own farms, for the givings of the people don't begin to provide their full support. Yet they carry on their work with remarkable devotion, and at the same time manage to keep a good sense of humour.

Yesterday one of the Chissamba pastors, who happens to be something of a clown, got up and gave an impersonation of myself preaching with Harold Steed as interpreter. His imitation of my English brought the house down, and it was complete with all my characteristic gesticulations. When I had recovered, I resolved never to preach again.

Mr. and Mrs. Douglas W. Morrill will sail for Japan in August. They are missionaries of the Congregational Christian Church of the United States, whose Board has permitted them to serve at Kwansei Gakuin University, an institution which is supported jointly by the Methodist Church (U.S.A.) and The United Church of Canada.

Newfoundland's Welfare Policy

HERBERT L. POTTLE, St. John's, Former Minister of Public Welfare

The New Deal in public welfare for Newfoundland began with the union of Newfoundland with Canada in 1949, for immediately upon union the new province became entitled to a vast range of federal social services. Family allowances and the improved old age pension alone gave the greatest social lift Newfoundlanders ever experienced. Furthermore, the province itself began in 1949 to set its own welfare house in order by creating a Department of Public Welfare, by embarking upon a comprehensive system of social security to cover all classes of need, and by recruiting and training adequate personnel.

This sudden and powerful impact of the new welfare services can be partly described in terms of dollars and cents. In 1948, the year immediately preceding union, the total amount spent by the Newfoundland Government for public welfare was approximately $4,300,000. During the past year public welfare expenditures, federal and provincial, were in excess of $35,000,000, or well over twice the total income from all branches of the fisheries.

This greatly enlarged scale of social services has also had the effect of helping to change the whole idea of public welfare in Newfoundland. Throughout our history, welfare has been regarded as something negative, to be withheld as long as possible. This outlook was demonstrated by the fact that public welfare has always meant practically the same as relief, and up until ten years ago the only public welfare officials in the field were part-time relieving officers. At its best it was a negative system — too little and too late. Today, on the other hand, the wider coverage of need and the increased rates of benefit help to prevent destitution and distress from arising in the first place. Public welfare is now becoming a preventive and positive plan of action. Mothers' allowances and family allowances, for instance, are helping to keep children in school long enough to become assets to the family, whereas formerly many families broke up early when the eldest children were compelled to leave home to look for work which too often turned out to be a blind alley.

It should be obvious that such a variety of welfare benefits descending so suddenly upon such a simple economy now confronts public welfare in Newfoundland with both a tremendous problem and a unique opportunity. The problem is to prevent our people from depending more and more upon the government to do for them what they ought to be doing for themselves. This problem is all the more serious in Newfoundland where the government carries the entire responsibility for public (as distinct from private) welfare services. The municipalities do not share any of the load as they do in the rest of Canada.

The opportunity is unusual because in Newfoundland, which is still a relatively simple and manageable community and has, moreover, a strong family and religious perception which s beyond dollars and cents, it ou to be possible to take all th good things in our stride with being spoiled or paganized them. For what has happened Newfoundland settlements wit the last few years does in fact beyond what money can buy. new light has come upon children's faces, and the a people who once crouched ap getically in the dark corner of kitchen are now real, live pers who count both as members of family and of the life arou them.

The opportunity, therefo before those who administer p lic welfare in Newfoundland is help see to it that, amid the sp of public services, the people count as people, all of them, along the line, for welfare bene are certainly not an end in th selves: their real test lies in effect they have upon people.

With this in mind the Pu Welfare Department is ende ouring to make its welfare servi as personal as possible. regional social worker — a c servant—lives among the peo interprets public welfare to th and shares many commu responsibilities which go bey his line of official duties. At best he sits where they sit.

Public welfare being, as believe, an investment in hu life, must concern itself not c with a proper view of man also with a proper view of soci "We are members one of anoth is a sound social basis for pu welfare anywhere, any time. A therefore, the policy of welfar Newfoundland is to nourish th qualities of life which have alw been the strength of Newfou land villages: the commu virtues of local self-help mutual concern—what E. J. P calls our

". . . . . master passion,
Of giving shelter and of
sharing bread."

In Newfoundland, as elsewh the community as such is str gling for sheer survival. In or to nurse it along we are enco aging every form of volunt

(*Continued on page* 19)

A Newfoundland Wheelwright

chool's Out

ow that the youngsters are ly out of school again for summer, one recalls Bliss nan's tender lines with their nations of immortality:

ıen all my lessons have been learned,
nd the last year at school is done;
ıall put up my books and games—
ood-bye, my fellows, every one.'

dusty road will not seem long,
he twilight lonely nor forlorn;
everlasting whip-poor-wills
hat lead me back where I was born.
there beside an open door
n a large country dim and cool,
waiting smile shall hear at last—
Mother, I am come home from school'."

ınd while we are in this poetic ɔd about summertime, we have asure in acknowledging a uest that we reprint a poem t appeared on this page several rs ago, "Thy Blessing, Lord, All Vacation Days." It was tten by Molly Anderson Haley:

y blessing, Lord, on all vacation days;
r weary ones who seek the quiet ways,
re forth beyond the thunder of the street;
e marvel of Emmaus Road repeat;
y comradeship as graciously bestow;
Their hearts shall burn within them as they go.
Grant those who turn for healing to the sea,
May find the faith that once by Galilee
Flamed brighter than the glowing fire of coals.
And when Thou hast refreshed their hungry souls,
Speak the old words again, Master, feed Thy sheep!
Be Thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies!
Give them the peace, the courage that they ask;
New strength to face the waiting valley task,
New light to lead through shrouding valley haze,
Thy blessing, Lord, on all vacation days!

Finally, here's something that could be passed along to that high school graduate at your house, or perhaps at the house next door. It is Joseph Fort Newton's definition of an educated person:

A man is educated when he knows how to make friends and keep them, and above all when he keeps friends with himself;

When he can be happy alone, and high-minded amid the luxuries of life;

When he can look into a wayside puddle and see something besides mud;

And into the face of the most forlorn mortal and see something beyond sin;

When he knows how to live, how to hope, how to pray . . . in his hand a sword for evil and in his heart a bit of song.

Eventide Prayer

THE day is over with its lights and shadows
The vespertide shines tranquil in the West,
Then turn me, O my soul, from things created
Unto thy rest . . .

From vanities, and falls, and faint endeavours,
(Through which, O Lord, Thou know'st I love Thee still),
The homage of a tired mind I bring Thee,
And steadfast will . . .

With all within me that I shrink from telling,
I yet beneath Thy pitying gaze can stand;
Stretch o'er me, Lord, for healing and for blessing,
Thy pierced hand . . .

Hide me as the long night draws ever nearer
With every hour of this life's lessening span,
For Thou hast tasted death, Immortal Saviour,
For every man . . .

Lighten all darkness of the flesh and spirit,
Keep me from fears and perils of the night,
Who, of this world and the Golden City,
Art the true Light . . .

Thou, Who dost give Thy very Self, Lord Jesus,
For Food to those that seek the things above,
What less than self-surrender dare I offer
Thine awful love . . .

With Angels and Archangels and Blest Spirits,
Who to the Triune God their hymns address,
I praise Thee and adore, in solemn gladness
Thy Holiness . . .

"Parish Review," St. Stephens, Rochester Row

DEVOTIONS

Illustration by Willis Wheatley

Despite the Fog

With all else the Gospel may be it is first and foremost good news.

More specifically it is the good news that there is a God and that He is concerned about men. The Bible doesn't try to prove God, it takes Him for granted. The first words of the first book are, "In the beginning, God . . ." The Bible doesn't try to prove God for, in the last analysis, do we ever really believe that He does exist?

One would not suggest that we do not know moments and years of doubt; awful, soul-shaking, ultimate doubt. Even such a resolute believer as Martin Luther cried out, "Who has not known that awakening of a dark morning covered with the black blanket of the last ultimate doubt?" Even Jesus knew the meaning of doubt —was he not "tempted in all points like we are"?

The Bible proceeds on the assumption that believing in God is instinctive. Faith is not a faint hope all stored up with logic or syllogism. Men find that no matter what they may say in moments of security they believe in God in foxholes, or when the baby is being rushed to the hospital, or when death stands stark and staring before their eyes.

Yes, there is a God, and deep within us we know it, know it despite the fog of doubt that sometimes shuts Him from our sight.

Charles B. Templeton

Starting Here

The interesting Biblical incident from the Book of Acts which we have illustrated on this page has been illumed by the observations of that brilliant Biblical commentator, Dr. Halford E. Luccock. He says:

There is a deep impressiveness in the simplicity of these words describing Philip's teaching of the Ethiopian treasurer, "beginning where he was."

That is the perfect spot for beginning teaching and preaching, and to begin it there shows the highest educational genius. Philip begins at the very place and experience which the man he was talking to had reached. His teaching did not have an alien or remote quality; it was an answer to a question already stirring in the mind of his auditor; it was an interpretation of the experience the man was then having. Consequently it found ready and effective entrance into the living experience of the hearer.

Let us "begin where we are" in the economic chaos and strife and taking the present experience as a starting point let us preach with new conviction and persuasive detail that we are members one of another.

Peter Gordon White

Curiosities of Literature

NEIL M. LECKIE

"Sail On! Sail On!"

A modern writer who composed dramas on the dilemmas of doctors, on the postponed sanctifying of Joan of Arc, on the limping lion of Androcles, and on many other topics, added to his collected works a play entitled "Man and Super-man." This book he published at the low price of a six-pence, with the avowed object of competing with the British and Foreign Bible Society, whose well-known publication was being offered at the same moderate figure. He may even have hoped to drive this Bible-printing and Bible-distributing society out of the British and Foreign market, but if so, his hope was vain. Yet the rival of this rival volume has given us a striking phrase, which is worth the six-pence, even if one has not read the pages printed under it. Not only so, whether or not there is flattery in imitation, we may go further and make another phrase on a somewhat similar model. Not only may we look on a Super-man above us; we may bend our glances on those below. In short, if the world is peopled by men and super-men, it is also the habitation of Men and Subter-men. There are "Works of Super-erogation," and "Works of Subter-erogation."

Perhaps in both of these combinations it is the second member of the partnership who claims the chief authority. To a Super-man will be rendered the obedience of common people, as a hero is worshipped by a hero-worshipper; but contrary as it may seem, the low man will often impose his rule on those above him. Once the famous voyager Columbus set sail across an ocean. He had made a calculation that there was dry land to be discovered beyond the sun-sets and the baths of the western stars; and to prove the truth of his reckoning he rigged three ships, and hired three crews of able-bodied subter-men to trim the sails, turn the winches, and cook the victuals, while he himself stood upon the bridge and gazed across these hitherto untravelled waters. In the same direction the much-experienced Ulysses had sailed till over him the booming billow closed. Yonder lay the fabled islands of the blest, and the happy Atlantis, in which all wrongs were righted. And now this master mariner watched day by day for the shore-line of his dreams.

The Weaker Brethren

But mark what happened. The ships were manned not only by genius and daring on the bridge, but also by the subter-men of the galley and the glory-hole, and the timid, weaker, fellow-voyagers were in the majority. They had hearts that quailed, livers like lilies. They fretted and grumbled, they whispered and plotted. In a word, they mutinied; and would have compelled their captain to gybe his sails, and return to Europe and safety. In this indeed they failed, but if they had had their way they would have postponed indefinitely the finding of America. Subter-men often make such attempts, and have sometimes been successful. They poured poison down the throat of Socrates. They cursed Copernicus. They gagged Galileo. They starved Mozart. They paid John Milton seven pound ten for an immortal poem. A judge once pointed to a prisoner whom he had found guiltless of the accusation made against him, and said to the rabble "Behold the Man"; but the subter-men to whom these high words were spoken still clamoured for the piercing of hands and feet and side.

If there is truth in the lamentation that the scheme of things by which the world is conducted is a sorry scheme of things, and in need of re-making in a form nearer to the heart's desire, much of the blame must be laid at the door of the weaker brethren who would keep man's life small, drab, and unchanging. They represent the vested interests of darkness; and not only will they refuse to follow the great sailor past the sun-sets, but if that captain had tried to launch a jolly-boat, and to sail on, sail on, to find his America alone, of course he must be thwarted in any such bold adventure. We do not wish to enter Heaven ourselves, and we must make sure that no one else is allowed to pass into this Elysium. Even the Gods of the subter-men, when they were conceived and worshipped, must needs be jealous Gods, to bar the way against all exercise of independence.

Jerusalem to Jericho

It has been taught, of course, that there should be daily dying on behalf of the weak, that there should be daily journeying of two miles instead of one, that there should be the giving of your cloke to the person already wearing your coat. Yet of two persons who were among the highest sources of such moral guidance, one did not hesitate to sweep aside his fellow members of the guild of Pharisees, and to sail away on his voyages as he saw fit; while the other, gentle and yielding as he sometimes was, could apply a whip of small cords when the occasion demanded, and give to one of his own followers the same rebuke that he had addressed to Satan.

Daily dying there must be, but only when no other higher course is possible. The high will prove too high, the heroic too hard, and the high man must sometimes yield and bide his time. If Christopher Columbus must submit to be dragged back to the eastern coast of the Atlantic, he will sail again and reach the farther shore. Otherwise mankind would have remained simian to this day.

One low man only must be the master: he who lies wounded on the road-side between Jerusalem and Jericho. The passer-by must cancel his own engagements, pour the oil and wine, take the sufferer to the inn, and pay the reckoning. Nor will the high man find here too limited a scope for the exercise of his self-denying virtues. The road from Jerusalem to Jericho winds over all the world, through many lands, past many doors, and from the same road-side there will be many a cry for aid, for pitying glances, and for oil and wine.

THE MUSIC MAKERS

FREDERICK J. HORWOOD

104. Buds, Birds, Babies and Music

The Sunday School Anniversary is one of the highlights of spring in Lanevery Church, not because it closes a season. The services go on just the same in summer months.

Someone said recently that the reason a hundred children behave so well while I am speaking to them in Church is because I have pointed ears, which suggest that I am part pixie, and therefore I enchant the little folk and reduce older people to children. A glance in the mirror made me doubt the shape of the ears. Satan is pictured with that type! If I could become small enough I might be a pixie. I feel small enough to be one after each anniversary service. Perhaps I could enter the tiny portal no larger than Lewis Carroll's rabbit hole which he found for Alice; anyway that is exactly what I did when all other anniversaries were over, and found myself at Lanevery Church speaking to real people as well as story-book children.

The rather old-fashioned Church is built of red brick and four successive generations have worshipped there. It has been improved in many ways during the years. On most Sundays it has a congregation of six hundred, at least a third being children. On this special day the amplifier in the tower spread Handel's organ concerto all over the village. What if the great master himself had been able to come back and hear it from the river bank? It would have reminded him of his own Water Music which he played on a barge one summer's evening at a respectable distance from the royal boat on the Thames. The music of course was played by Henry Walker on the fine organ of two manuals and 35 stops. Since he never misses his two-hour practice period each day he can at a moment's notice play of the standard organ works suit any occasion. Sally and D Evans are among his spec friends and often find a place either side of the organ be Some day they themselves take turns in playing for him their grown-up sister Pat will during July. She is only twe but then so was Handel when played in Halle Cathedral.

In the Church were fourt cages of song birds, besides budgies, who specialize in t ing. When Mr. Bonar read announcements he was in rupted by one of these chat boxes. I was afraid they wo both talk when my turn came, after looking at me they put t heads under their wings and w to sleep like Church-wardens. how the canaries did warble w the junior choir sang "Child of Jerusalem"! A verita descant it was. Every child been properly trained. Many them were the same little an who sang for me at a festival the school about a month a Now they were doing someth different for a real friend, Walker, as they watched his ha and his smile for directions. O in one corner was Pat at the pia and her sister Margaret with violin. It was a holiday for senior choir, who scattered th selves among the congrega and thoroughly enjoyed the m which still vibrates in the mem

Tiny tots spread out or hudd together across the two fr pews, watching with delight birds and the banks of ro peonies and carnations such grow only at Lanevery. So buds became flowers and the bi choristers, but what about babies? There were ten li bundles of love dressed in pink blue as befitted them, and were good, too. Babies who healthy don't cry unless they hungry or are pinched.

So a morning service of s came to an end with anot Handel concerto echoing its up to Hazeldene.

And now in the quiet of twilight Pat revealed a secret me: "Do you know that mot expects God will send her a baby late in the summer. Do suppose that He would send u girl with golden hair and freck if we asked Him each night in prayers? Perhaps we should ask Him because He knows b and if He sends a boy I hope will be called Freddie."

We welcome the following Music Makers to our Circ Shirley Colling, R.R. 3, Campb ville, Ont.; Marilyn Chidley (1 Oakwood, Ont.; Joan (9) and (11) Cozens, 70 Angeline St. Lindsay, Ont.; Jane Siddle (139 Durham St., Lindsay, O Beth Bailey (9), 112 Mary Lindsay, Ont.; Sandra Lamb (90 Queen St., Lindsay, Ontar Donalda Heath (13), R.R. Stirling, Ont.; Mary-Jo Telf (11) and Roy Telford (10), R 1, Malton, Ont.

owards God's Greater Design"

ort of the Annual Meeting of the inion Board, Woman's Missionary Society

. GORDON) ESTELLE H. WATTS

owards God's Greater n," the theme for the 29th al Meeting of the Dominion d of the Woman's Missionary ty, was cleverly woven into fabric of the President's ess at the opening session at anuel College on May 24th. John McKillop began her ess with the question "What e see?" Life as it is or as it t be? Wanted New Eyes to —our homes, . . . our com- ities, . . . our own nation. do we see it? A land of y, of privilege, with great spaces yet to be occupied developed? Yes, and yet we our cities crowded and con- ed. We see an increasing lation of many nationalities. see evidences of a heedless, oral materialistic people ndering their birthright, but see also evidences of a con- ed and consecrated leadership there are those who are striv- to make true the words "He l have dominion from sea to "

Wanted new eyes to appraise t we see as we scan the izon and see the nations of the ld pass in review before us— ons in turmoil of confusion restlessness, in the birth- gs of nationhood, realizing they should not have to be ays the underprivileged, the loited.

Wanted for ourselves and for Christ's followers, yea, for all everywhere for whom Christ l, new eyes to see and occupy place in the Great Divine ign that the eyes of Christ y be gladdened by our unswerv- loyalty and devotion."

Miss Anne Ward, General Sec- ary, in presenting the report of Executive said, "As we take the agenda for this annual eting we become aware of e of the deep concerns of the ecutive for a number of aspects the work of the Society, the concept of missionary educa- , the outreach of the Church hin our own country, and the of young women to serve the rch in Canada and overseas." Recommendations from Execu- to Dominion Board included revision of the Qualifications Preparation for Missionaries. ong Resolutions passed were se relating to Penal Reform h special reference to women, uor as served on trains, Social nking, and the sale of beer in cery stores.

Scholarship Students

veritable kaleidoscope of ionalities was presented as s Jean Atchison introduced in son or in absentia the scholar- students from India, Japan, ea and Trinidad, sixteen in all, in absentia two Canadian anese nurses who are continuing their training in hospitals in two of the Western provinces. Three new missionaries received their appointments from the Woman's Missionary Society—Miss Elsie P. Bunner to the Church of All Nations, Toronto, Miss E. Marguerite Cosens, graduate in theology, to evangelistic work in Japan, Miss Marion Pope, Reg.N., P.H.N., to medical work in Angola.

W.M.S. Scholarship Students who attended the recent Annual Meeting of the Dominion Board in Toronto were, left to right: Miss Bernice Sinanan, Trinidad; Miss Po Hi Pak, B.S.W. from Korea; Miss Winifred Goodwin, M.A., B.S.W., India; Miss Mi Heh Rya, M.A., Korea.

"The strength of a nation is in its people." . . . "You do not need to travel to six countries to see the mission of the Church, for it has come to us, and to us falls the task of Christianizing our nation," said Mrs. C. Maxwell Loveys as she explained how the tremendous influx of 1,200,000 newcomers to Canada since the war has affected the pattern of Home Mission work. Relevant to this, "We are aware of the job of aiding the immigrant, but how are we attacking it?" was the question that introduced an informative panel discussion whose participants were Miss Constance Hayward, Liaison Officer of the Department of Citizenship and Immigration, Canadian Citizenship Branch; the Rev. John R. Leng, of the Board of Home Missions; and Miss Susie Smyth, W.M.S. worker among New Canadians.

The Challenge to the Church

"Citizen Varek" — a film exemplifying that life is what you make it in Canada, was used by Rev. Anson Moorhouse as a springboard to "Canada Night," the public meeting in Trinity Church. In spite of inclement weather, large numbers came to hear Dr. A. E. Kerr, President of Dalhousie University, in his address on "The Challenge to the Church in Canada."

"Today there is no more important issue than World Peace. The Church's great commission is to achieve that peace. It will require clarity, courage and conviction to bring her wisdom to the problems of our time." . . . "The Church must give the Gospel to all, she must outlive and out-think Communism. She must educate people in international peace." "It is salutary," said Dr. Kerr, "to remember a sentence of Dr. Arnold Toynbee that 'mankind has been living on its spiritual capital for a long time, its religious conviction has been a wasting asset.'" "Our age must not underestimate the magnitude of the task. In the Church, in the universities and in the ministry we must find the leaders of tomorrow."

Miss Frances Bonwick, Secretary-Treasurer of Literature, said "Never so much as in 1954 when we took India as our study did our work take on the Ecumenical purport. On the Home Base was demonstrated the idea of the Ecumenical movement as the Anglican, Baptist, Presbyterian and United Churches studied the Christian work in India." In 1954 the book sales reached a new high figure of $57,075.00.

Urgent and practical issues were temporarily set aside as Rev. James R. Guthrie, Assistant Professor of Christian Education at Emmanuel College, conducted three enriching noon-day meditations, choosing as his subject "The Theology of Mission."

"Most of the work of the W.M.S. is co-operative—sharing with the other Boards in the work of the Church, working with the British and United States Mission Boards, with Boards of Christian Literature and similar bodies," Mrs. Hugh D. Taylor explained. "Every area where we have missionaries has a strong, vigorous, vital Church of its own, self-supporting, self-governing and propagating. The quality of leadership presents a very different picture than in years gone by."

The Missionaries Report

The personal presentation of our work by the missionaries on furlough, Home and Overseas, is always a highlight. "In spite of revolutionary changes in pattern, the work in a mission hospital is still carried on the same Christian principles today as when they were started, when there were no roads, no motor cars, very few doctors and nurses," said Miss Kathleen Mullen, who has been thirty years in W.M.S. medical work and this summer assumes the superintendency of Burns Lake Hospital.

Miss Ruth Tillman of Newfoundland told us that "Christian Education is a power in creating a Christian community. We must help people to see their tremendous qualities of leadership."

"The Africans want life and in Christianity they find it," said Miss Kate Rutherford as she explained the problems of building an indigenous Church in Angola.

Cash Registers! stated Mrs. J. R. Seaman as she reported an increase of almost $60,000 in the total all-time high in revenue of $1,221,219.00 for 1954. Facing the challenge of the future the Estimate of $1,260,000.00 was accepted for the year 1956.

Missionary Source Book

The Observer editor has received a copy of "Four Character Expressions" from Dr. Parker M. Bayne, Professor of Biology, recently retired from the staff of Acadia University, Wolfville, N.S. This is a revision of a study of four word sayings made by Dr. Bayne more than 30 years ago while a missionary of our Church in West China. Most of these expressions are as old as the Chinese language and are, or were in pre-Communist days, the common possession of the learned and unlearned. In rhythmic form they express Chinese thought on all aspects of man's life and the world about him. Many are simple observations of daily happenings, others are profound philosophic expressions that are the essence of the thought of Chinese sages. A number of modern expressions have been added. These mostly deal with the new political concepts of the past forty years. This material will be deposited with other missionary source books in Emmanuel College Library.

A Surprise for Peter

A farm is the best place in the world to live. That's what Peter used to say, and he should know because he lived on a big farm with his mother and daddy.

Although Peter had no little children to play with he was never lonesome. There were always some kittens in the barn and it was Peter's special farm job to feed the kittens. His mother would prepare their dinner and Peter would carefully carry it out to the barn, and although he was only five years old he could carry the can of milk and pour it out in the bowl for the kittens. They kept the kittens in the barn because there they caught the mice that left the fields and went to the barn looking for fresh grain.

Toby, the big collie dog, was lots of fun but he always wanted to go into the fields with Peter's father, and so Peter didn't play with him very much. Then there were the cows and the horses and all the beautiful white chickens. Everything belonged to Peter's father, and Peter always wanted something of his very own. That was why his father got the little black hen for him and that is why Peter called her "Higgeldy Piggeldy."

Higgeldy Piggeldy and Peter became real friends. The chicken would follow Peter all over the barnyard, and sometimes Peter would carry her about the yard, and sometimes Higgeldy Piggeldy would sit on Peter's shoulder as Peter would be carrying food or milk from the house to the barn for the kittens.

But one morning Higgeldy Piggeldy didn't come to meet Peter as he came out of the house. Peter rushed to her special coop but she wasn't there. Peter looked everywhere—in the barn, in the hen-house, in the pig-sty, in the kitchen garden, behind the haystack. No, Higgeldy Piggeldy was lost. He ran into the house, shouting the news to his mother. She came out to look, but no Higgeldy Piggeldy could be seen anywhere. Peter ran across the field to his father. No, he hadn't seen her.

Peter was sad. He was disappointed, and for the very, very first time, he was lonesome. He couldn't seem to find anything to do. He was sure he would never see Higgeldy Piggeldy again. And she was lost for three whole weeks until one day, quite by accident, Peter's father found her and called Peter. He pointed to a cosy nest among the taller grasses near a little running stream and there sat Higgeldy Piggeldy. Peter called her, and ruffling out her feathers she got off her nest and came toward Peter with ten downy yellow and black chickens trotting behind her.

Peter and his father gently coaxed and shooed Higgeldy Piggeldy back to the farmyard and into her own coop where she lived with her little family.

CHILDREN'S PAGE

MARGARET G. WILSON

Photo by D. Clemson, Armstrong, B.C.

They patted the horse's soft nose.

Diane's Dreams Come True

Diane and her little sister Linda lived on the third floor of a big apartment house in a very big city. Their mother thought they were fortunate little girls because right next door to the apartment house was a pretty little park with green grass and beautiful shade trees.

And only a few blocks from where they lived was the school with a kindergarten. That was lucky because Diane was just five years old and was able to go back and forth to kindergarten all by herself. Diane loved kindergarten. Sometimes when she was all tucked in bed at night she thought about kindergarten and would wonder what was the very nicest thing about it. She would think about the children, the games, singing, about the paper chains, and the paper carnation she had made her mother for Mother's Day. "I like everything about kindergarten," said she, "but I think I like story time the very, very best. Whenever the teacher tells stories about children, I like it because I know just what children are like. When she tells about lions and elephants and tigers and bears, I like them, too, because I have seen them lots of times in the zoo. I like stories about horses and cows and pigs and lambs, but I wish I knew just what they look like." She would lie there in bed wondering if the horse was as big as the buffalo, or the lion or the elephant? "They all looked the same size in the picture book." Then she would fall asleep. So she never was sure about these animals. Those animals aren't on city streets. They weren't in the zoo of her city.

But one day Diane and Linda were riding up and down the sidewalk, in front of their apartment house, on their tricycles, w they suddenly saw a real horse walking down their str The horse was pulling a wa and in the front of the wagon a man. The two children jum off their bikes, ran to the and stared with wide eyes. As horse got closer and closer, two little girls took hold of ha and backed up to the sidew but not once did they say a w or take their eyes off the h until he disappeared down street. Then you should have Diane and Linda. They ran! T ran into the apartment ho into the elevator, where D pressed the button beside the 3, and they ran out of the elev into their own apartment w they both talked together in t excitement to tell their mothe about the real live horse.

That night Diane thought al the horse, after she was tu in bed. She felt so happy! knew just what a horse loo like and so thinking about it feeling very happy, she fell asl

While she was sleeping, and Mrs. Moore were in the liv room talking—talking about much their two little girls missed by living in a big They decided that during summer holidays they would Diane and Linda to a farm w they could see horses and and chickens and pigs, and w they could play in the barn learn about all the wonde things that belong in the cou

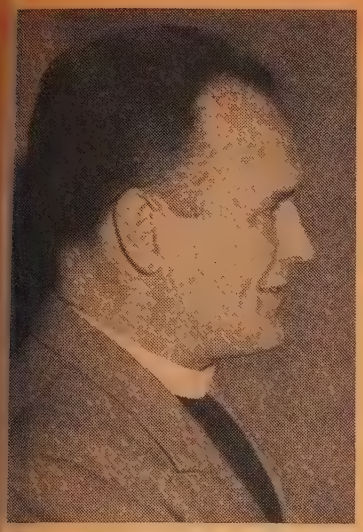
That was such a happy s mer! The children discovered the first time that milk came the cow and not from the co store, and butter came from cr and not butterflies. They hug the kittens, played with the and even grew brave enoug pat the pony's soft nose and him some sweet hay or lump sugar. They rode in the wagon, and their Daddy said would help them ride on pony's back, but somehow back looked very high and wide and Diane felt small, so decided she would rather until the next day for a ride his back. Then she might little bigger and the pony m look a little smaller and then would ride, and that is ex what happened.

And that night as Diane la tucked in her bed she tho about all the animals on the f She knew just what each really looked like. Her kin garten stories became alive she went to sleep dreaming a feeding chickens, milking c and riding horse-back. Her dre had all come true.

My Lord and I

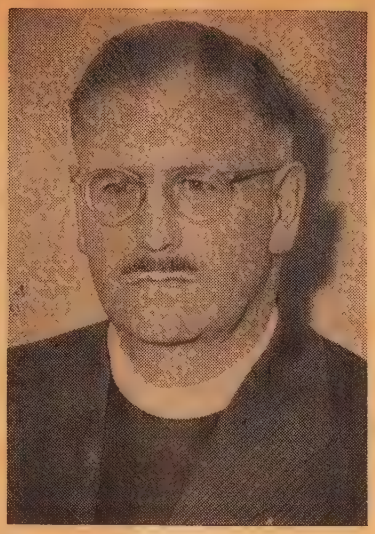
I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases m
I tell Him what annoys.
He tells me what I ought to d
He tells me what to try.
And so we talk together,
My Lord and I.

The Children's Newspap



Rev. J. S. Kitchen.

Rev. H. E. D. Ashford.



Rev. James A. Fraser.

Dr. H. L. Pottle.

New General Council appointments include Rev. H. E. D. Ashford, Edmonton, Alberta, Acting Secretary, Missionary and Maintenance Fund; Rev. James A. Fraser, Imperoyal, N.S., Assistant Secretary of the Department of Pensions; Dr. H. L. Pottle, Newfoundland, Secretary of the Board of Information and Stewardship; and Rev. J. Sterling Kitchen, Woodstock, Ont., Associate Secretary Missionary and Maintenance Department.

News From the Montreal Area

The new building of the Magyar Reformed Church, known as the **Hungarian United Church**, has been officially dedicated. Chairman of the Montreal Presbytery, Rev. John Patterson, conducted the Dedication Services, assisted by Rev. R. DeWitt Scott, the Secretary. Rev. Michael Feher is the minister.

At the **Verdun Church**, Rev. J. G. Joyce, D.D., the minister, on Mother's Day, all mothers over 70 years of age attending the service received a plant from the congregation.

The Church of All Nations, Rev. R. G. Katsunoff, D.D., minister, recently observed its 25th Anniversary. A banquet was held at the University Settlement in observance of this event. Among the special speakers on this occasion were Miss Ida MacKenzie, a former W.M.S. worker; Dr. J. I. MacKay, Superintendent of Missions for Quebec and Eastern Ontario. New Canadians representing 18 different nationalities have looked to the Church of All Nations for spiritual guidance during the past 25 years.

Three veteran elders of the **Erskine and American Church** have been honoured by their congregation. In the absence of the minister, the Rev. Gerald Cragg, Ph.D., who is on sick leave, the interim minister, Dean James S. Thomson, presented a scroll of honour to J. P. Copland, who completed 50 years' service as an elder of the Church on April 30th. Also honoured were Dr. Percy Leslie, who became an elder of Erskine Church in 1897, and George R. Lighthall, who became an elder of the American Presbyterian Church in 1897. The two Churches joined to become the Erskine and American United Church in 1934.

The following changes in pastoral relations have taken place in the Montreal Presbytery: Rev. Nettie I. J. Wilson, of Kilsyth, Ontario, has accepted a Call to become assistant minister and Director of Christian Education in the St. James' Pastoral Charge, Montreal; Rev. Aelfryn E. Jones has been called to the Crawford Park Pastoral Charge, Verdun.

The Rev. F. A. C. Doxsee, of Ste Anne de Bellevue, has been elected Chairman of the Montreal Presbytery.

The **Union Church at Otterburn Park, Quebec**, on application by the congregation has been received by the Montreal Presbytery, into The United Church of Canada. A formal ceremony marking this event was conducted by the Presbytery's Chairman, Rev. John Patterson, assisted by the Secretary of Presbytery, Rev. R. DeWitt Scott, D.D. A. B. L.

Rev. J. A. Bowman marked his 87th birthday by preaching in the Hope, B.C., Church. He is still very active and in excellent health.

CHURCHES

Trinity Church, Drummondville, Que., Rev. Wm. B. Perry, minister, has undertaken a $33,000 project to erect a Church Hall, install pews in the Church, and to consolidate the manse mortgage. Mr. R. N. Ferguson has organized a Financial Campaign, launched on June 6th. The canvass contributions amounted to over 12 per cent. of the objective.

Kingsway Church, Ottawa, Ont. On Easter Sunday at the morning service gifts to the Church were dedicated by the minister, Rev. Frank Harback. Presented by the Rev. J. I. MacKay, D.D., Supt. of Home Missions, Ottawa - Montreal Conference, on behalf of Mrs. H. J. Keith, were stained glass window and oak organ grill in memory of the late Dr. H. J. Keith. Mr. Harback spoke of Dr. Keith's part in the Church and his diligence in furthering the Kingdom of God in this and other fields. The congregation stood in silence to Dr. Keith's memory.

Dr. W. E. Caven presented: A stand and outdoor sign from Mr. and Mrs. C. W. Marshall; an organ mirror from Mr. and Mrs. L. Ausman; a communion table runner from Mr. and Mrs. W. J. Cairns; an organ lamp from Mrs. H. J. Keith; a guest book from Mr. and Mrs. S. Petrie. These were also dedicated by Mr. Harback.

Before and after this dedication service Easter music was rendered by the choir.

Lyon's Brook Church, Rev. Roy H. MacKenzie, minister, recently dedicated a pulpit drape presented by Mr. W. A. Bickers and family in memory of the late Mrs. W. A. Bickers.

Spearhill (Man.) Church held a Memorial Service for the late Mr. W. D. Jardine, when a pulpit chair with plaque, Hymnary, and some congregational Hymnaries were dedicated, in his memory. Members of the family were present. Rev. A. Simpson, Winnipeg, conducted the service and preached, and was assisted by Mr. G. Jardine, student minister at Clarksleigh, Rev. R. D. Johnstone, North - West Interlake Pastoral Charge.

Mindemoya (Ontario) Church made a presentation to Mr. A. J. Wagg, in recognition of his long and faithful service as Superintendent of the Sunday School for thirty years. An illustrated address was presented at a recent Sunday evening service, when Rev. A. Higginbotham spoke in appreciation of Mr. Wagg.

Devine St. Church, Sarnia, Ont. Circle No. 3 Home Missionary project has been the clothing and caring for Clifford May, cerebral palsy patient in Parkwood Hospital, London, Ont. He was formerly of Sarnia. They send him the daily **Sarnia Observer**, clothe him, and in 1947 presented him with the first motorized invalid's chair in Parkwood. Other gifts have included a radio, watch, and an electric razor.

Each summer this group sponsors a picnic for all patients at Parkwood, now numbering 250.

Photo by Alex B. McKague

Photo taken at recent meeting of Bruce Presbytery at Pine River, Ont. Left to right: Rev. Grant Meiklejohn, Lucknow, Secretary; Dr. George A. Little, who addressed the gathering on the Every Family Plan; Rev. Douglas Brydon, Ripley, Past Chairman.

Changed Frontiers

Presbyterian Church, U.S.A., Holds 167th General Assembly

DONALD MACLEOD,
U.S. Correspondent

"It is desperately important that we make our Church a true pioneer in the 20th century. The frontiers have not disappeared; they have but changed." So declared Dr. Ralph Waldo Lloyd, retiring Moderator of the Presbyterian Church, U.S.A., in a sermon before a congregation of 4,000 at the opening Communion Services of the General Assembly.

Meeting in Los Angeles for the first time in 52 years, the 905 Commissioners elected Dr. Paul S. Wright as the new Moderator to succeed Dr. Lloyd, President of Maryville College. Dr. Wright, 59-year-old pastor of the First Presbyterian Church, Portland, Oregon, defeated Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Church, New York, the only other nominee. There was only one ballot and the votes were 510 to 393.

One of the most outstanding events of the Assembly programme was the dramatic presentation in the Hollywood Bowl of "God's Man Alone," a portrayal of the crusade for freedom by John Knox. Attended by some 17,000 people, the pageant indicated the intense struggle for religious liberty during the Protestant Reformation in Scotland and the sacrifices made through the centuries in behalf of Christian truth and integrity.

Among the decisions made in the various sessions, none revealed the vision and temperament of this Assembly more than the adoption of a Benevolence Budget of $25,769,649 for 1956 (this corresponds to the M. and M. in the United Church). This figure was $1,606,328 more than in 1955. In order to encourage ministers and congregations to meet new goals, Dr. Hermann N. Morse, Secretary of the Board of National Missions, said, "This is not so much a budget as a programme."

Presbyterian Life Few reports indicated such steady growth and progress as the statistics of **Presbyterian Life**, the official paper of the denomination. "Five years ago," declared Rev. Robert H. Heinze, associate general manager, "our magazine had 80,000 subscribers, but today there are 859,832." The magazine goes now into 85 per cent. of the Presbyterian homes and in 1954 the subsidy cost to the General Assembly was only twenty-six cents per subscription.

Ordination of Women Most controversial of all issues before the Assembly was an overture from the Presbytery of Rochester, inviting the commissioners to initiate action to permit the ordination of women to "the Ministry of Jesus Christ." The overture calls for the amendment of the Form of Government, Chapter IV, Section I, "Of bishops or pastors, and associate pastors" to read "both men and women may be called to this office." After a heated debate on the floor of the Assembly, the vote was carried with a strong majority and the overture will now be sent down to the 257 Presbyteries for discussion and action.

Theological Education Theological Education inserted a note of challenge to the Church to give the best of its sons and daughters to the various branches of Christian vocation, to supply equipment to prepare students adequately, and to undergird the colleges and schools with the prayer that the task be worthily done. Seminary campuses have more students than ever, but it costs $1,300 per year to train each leader.

Photo Shedden Studio, Glace Bay
Rev. S. G. MacQueen.

Rev. D. H. C. Read.

Rev. R. C. Chalmers.

Broadcasting during the month of July over the C.B.C. Dominion and Trans-Canada networks will be: July 10th 2.30-3.00 p.m., E.D.T., Rev. S. G. MacQueen, St. Andrew's Church, Sydney, N.S.; Rev. D. H. C. Read, Chaplain Edinburgh University, July preacher at Deer Park Church, Toronto, on Sunday, July 24th, 2.30-3.00 p.m., E.D.T.; and Rev. R. C. Chalmers, Ph.D., Saskatoon, July 24th, 4.30-5.00 p.m., E.D.T.

Vacation Schools in Muskoka

GROVER LIVINGSTONE,
Gravenhurst, Ontario

From a number of records we have gleaned some items about Church Vacation Schools in Muskoka. In the minutes of the Muskoka Presbytery, the first mention of Vacation Schools was in the February meeting of 1941. We find schools appearing in 1943. In 1954, the number of schools reported in the area was fifteen. But there were at least seven schools not reported that functioned vigorously and some with good attendance. Most schools were of the United Church, some interdenominational, and one or two operated by one of the sects.

How many children were reached? In 1953, the number was five hundred. The next year, 1954, the reported figures totalled a little over five hundred. To this must be added the enrolments at the seven unreported schools. If this leaves many children unreached, it was, nevertheless, a usual experience that the number of children in the school was as large as the available staff could care for.

The Muskoka United Charge has sometimes organized nine schools and that is within the bounds of one charge. It is too many even for the diligent staff of this charge to operate by themselves and they have had help from the caravaners and from a summer camp of the Varsity Christian Fellowship.

Most of the Vacation Schools in the area continue for one week, but Trinity Church, Huntsville, has always had a school for two weeks. In 1954, it had an enrolment of seventy-two. The largest school for one week in 1954 was in Gravenhurst with sixty-two, and it had also the largest contribution of any Vacation School in the area to the missionary project of World Literacy. It was interdenominational last summer, and a Vacation School has been held in this community for twelve consecutive years.

Some of the schools in the district make a lunch for the children a part of the morning period. Last year, 1954, the Vacation Schools of the area contributed $46 to the common missionary project, and at the end of the summer, to many of these children, Frank Laubach was the best known world figure. We have gathered these items from what records we found, but it is likely that the best remains untold. Nonetheless, it is registered in the lives of the children and in "The Book of Remembrance . . . for them that thought upon His name."

Rev. W. B. F. Corkum, assistant minister of Parkdale Church, Ottawa, Ont., has been extended a unanimous call to St. Andrew's Church, Kemptville, Ont.

Memorial Window

Blenheim (Ont.) Church, Rev. James C. Eastcott, minister, unveiled and dedicated a stained glass window reproducing Holman Hunt's "Light of the World." The gift of Dr. and Mrs. A. Laird Story in memory of the former's father, the late Dr. Simeon G. Story, and his mother, Margaret Gould Story, it is placed on the rear wall of the new chancel. The minister conducted the service and spoke on the symbolism of the painting, while Rev. J. W. Currie, minister of the former Erskine Presbyterian Church 1908-17, paid tribute to Dr. and Mrs. Simeon Story and unveiled the window.

Taking part in the ceremony of dedicating the Memorial Window in the Blenheim, Ont., Church for Dr. and Mrs. Simeon Story were, left to right: Rev. J. W. Currie, pastor 1908-1917; Rev. J. C. Eastcott, minister; Mrs. Story and Dr. A. L. Story.

DEDICATED

(*Continued from page* 1)

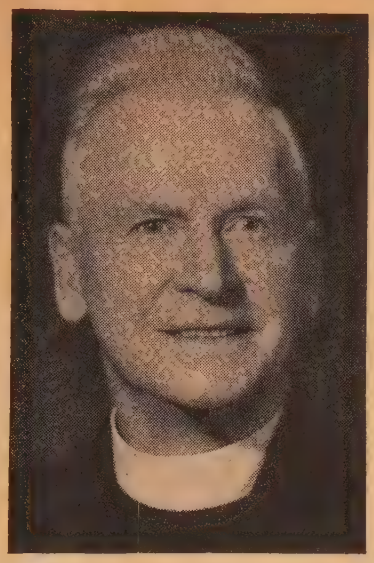
rseas orts A living evidence that we have not forgotten once-largest missions field, na, was Rev. Lem Burnham, o has been serving as assistant nister of the Chinese United urch in Vancouver, and is now rtly to leave to carry on work Hong Kong. He urged us to ke real efforts to welcome the inese coming to our land. Other tant mission fields were brought ar by Dr. E. E. Long, who ke of his recent visit to Korea, d Rev. Geoffrey Smith, who, th his family, spoke by means a tape-recording from the pperbelt of Rhodesia.

Further overseas interest was eated by the presence of Rev. nest Best, who worked among r relocated Japanese at Tashme, C., during the last war, and o now is helping rebuild the urch and congregation destroyed Nagasaki, Japan, by the atomic mb.

orld ssion An evidence of the increased interest in the rld mission of the Church was e setting up by the Conference a World Service Committee to -ordinate mushrooming interest nong individuals, congregations d presbyteries in sending teams trained young people to "share r skills and ourselves" in nderdeveloped countries of the orld. Rev. Don K. Faris, form-ly with United Nations Korean elief and Reconstruction Admin-tration, and a young Vancouver wyer, R. J. McMaster, were amed to the committee.

"Our Federal Government has nformed us that five countries in outh East Asia would welcome echnical teams," Mr. Faris eported. "The doors are wide pen. Young people are ready to o. Between 25 and 30 million of ur brothers have died needlessly nce last we met in Conference, om hunger, poverty, and disease. hey see and know what we have. Ve must share our skills and urselves until it costs us some-ning in our own standard of ving." Mr. McMaster reported at his congregation at West oint Grey, Vancouver, was study-g the possibility of doubling its udget to send out "a team of oung persons trained in agricul-ure, education, medicine, and ommunity organization to go into e backward areas. These young eople would live at the village vel amongst the people, as close their standards of living as ossible." Such a team would quire $38,000 a year for three ears to accomplish effective work.

Asked why the Conference did ot wait a lead from the Toronto entral committee which is study-g the possibilities, Rev. Bryce allace said, "This is a genuine ovement of the Spirit. Around e province people are asking for ur leadership and co-ordination. his is a 'grass-roots' programme



Rev. George H. Hamilton, D.D.
President B.C. Conference.

and it is growing." With regard to the committee appointed by the Executive of General Council to study technical assistance projects, the B.C. Conference urged that it "provide strong, clear leadership and the effective means which the Church and its membership are eagerly awaiting."

Four Men Ordained Four men were ordained to the Christian Ministry at an impressive service: Robert H. A. Wallace, a former Premier of the B.C. Older Boys' Parliament; John R. Herdman, son of Rev. J. Herdman of Beaconsfield United Church, Vancouver; Rit M. Brown, B.A.; and J. Oliver A. Stevens, who has served as assistant padre in the R.C.A.F. at Whitehorse and in France.

Dr. George H. Hamilton of St. Giles' Church, Vancouver, and a former senior chaplain in the Canadian Army, was unanimously elected President of Conference for the coming year. Other officers re-elected for a further term are Rev. Franck Patterson, Secretary; Rev. S. L. Berridge, Assistant Secretary; and Rev. J. L. Clerihue, Treasurer.

Moral and Social Issues A large number of moral and social issues were dealt with by the "Message" section of Conference, showing the Church's ardent concern that every phase of life in our land be Christianized. The idea of a national Bill of Rights was strongly supported. The various aspects of "Education" in the Church's life were also adequately dealt with. The Lay Association met the day before Conference and elected Mr. Len Bushell as President.

A Church that has such universal interests and responsibilities must obviously have a vital Gospel if it is to succeed. We were fortunate to have as Theme Speaker the new Secretary of General Council, Dr. E. E. Long, who eloquently shared with us his deep understandings of St. John's picture of Christ. A valuable theological discussion for the ministers was sparked by Rev. Ben G. Smillie, a young minister from Vanderhoof, who declared that we needed a "rugged theology" for this "modern Corinth"—"a theology that emphasizes a Holy and Righteous God and not a benign comic Sunday School superintendent."

Conference was also privileged to meet and hear the Editor-elect of **The Observer**, the Rev. A. C. Forrest, who gave a vivid presentation of the United Church as a national Church in the best sense of the term, "national in responsibility."

The new pension plan of the United Church was ably outlined and explained by Mr. Harold L. Arnup, Assistant to the Treasurer of the United Church. The presbyteries of the Conference were asked to discuss it and report to the next meeting of Conference. From the discussion it was evident that considerable opposition to the plan exists.

Ordination

MARJORIE D. STEDMAN
Silton, Sask.

They knelt on trembling knees
With trembling hearts,
While all the weight of centuries of hands
Was laid upon their heads:
The hands of Peter and of John,
Of Augustine and Athanasius,
Columba, Huss and Livingstone . . .
And countless more of unknown, simple ones;
The priests of God.
So many hands, that laboured, blessed and even burnt
In self-abandonment to Christ . . .
Hands that lifted, rescued, comforted,
Encouraging with strength for strength
The weak and faltering through many centuries of time . . .
The hands of parents, teachers, friends,
Those lowly, loving priests of Jesus' lovingkindness and His truth . . .
A thousand, thousand hands, and yet . . . but two . . .
The hands of Christ were laid on them.
The human pressure felt was fully His;
The weight, a lifting by His unseen Love.
Men of His earthly Body, representing Him and His
In making visible the living miracle of love;
The incredible touch of soul on soul
Stood there in silence, laying on their hands.
Thus those who knelt
Were fired, empowered, emboldened,
Set apart and sent
As ministers and instruments
To mediate in turn
The miracle of love incarnate
In Word and touch and look.

Written 1952

Ordination Service Highlight

Report of Montreal and Ottawa Conference

A. B. LOVELACE, Montreal, Que.

The Montreal and Ottawa Conference at its Annual Meeting in St. James Church, Montreal, was presided over by Rev. Charles D. Donald, D.D., Ottawa, President. Rev. T. D. F. Everett, Trinity Church, Sherbrooke, was elected President, and according to the established custom will assume office at the beginning of the Conference year.

Rev. John Patterson conducted the Memorial Service. A moving tribute was paid to the following ministers: Rev. Alexander William Robertson, Rev. L. B. Smith, Rev. William Stewart Atchison, Rev. Carl C. Dean, Rev. Samuel MacLean, Rev. Robert Charles McConnell, Rev. John Harvey MacVicar, Rev. Galen Howe Craik, Rev. Edward Carruthers Woodley.

The Noonday addresses were delivered by the Rev. John Short, D.D., of Toronto. He spoke on the following topics: "In Simple Faith," "Personal Responsibility" and "The Untroubled Heart."

Colleges and Schools Rev. Norman Coll, D.D., reporting for the Committee on Colleges and Secondary Schools, said that The United Church of Canada is far ahead of other Protestant Churches in the field of education. The Church-related College or Secondary School, he said, can and is making a valuable contribution towards the complete integration of life. He reported an increase in enrollments of 300 over the past year in the Arts and Theological Colleges. On motion by Dr. Coll, Conference expressed appreciation of the work of the Rev. G. G. D. Kilpatrick, D.D., who has retired as Principal of the United Theological College, Montreal, and the Rev. R. B. Y. Scott, D.D., who is leaving McGill University to assume a position at Princeton University.

Christian Education Rev. R. S. Beal of Huntingdon, Convener of the Committee on Christian Education, reported that work among the Juniors and Youth in local congregations was on the upgrade. It was noted that the Tyro programme for Junior boys and the Sigma-C programme for Intermediate boys had received an excellent reception across the country. He noted, however, that there has been a decline in the Young People's Unions. In many areas the response he said had been quite disappointing.

In speaking to the report on Christian Education, Rev. George Connolly, Field Secretary of Christian Education in the Conference,

(*Over*)

said the real problem was to convince people to translate their knowledge of what was right into action.

M. and M. Report The Missionary and Maintenance Report which received the endorsement of the Conference approved of the objective of Five Million Dollars set by the General Council. It called for a revitalization of the Missionary and Maintenance Committee in the local congregation. It further recommended that each congregation

(a) hold an "Every Member Visitation"

(b) add at least 10 per cent. more to the list of those using Duplex Envelopes, and

(c) Increase the number of contributors to the red side of the envelope.

Publications The Committee on Publications reported through its convener, Rev. A. B. Lovelace. Attention was drawn to the improvements being made in Sunday School Materials. It was noted that during the past year the editors have been across the country talking to teachers and Sunday School Superintendents about materials. As a result of the improvements made in Story Papers and Youth Materials, the circulation of our Sunday School Papers has increased, he said. In speaking to the report, Rev. Peter Gordon White of Toronto, Editor of Sunday School Publications, gave an outline of the steps to be taken in improving the Sunday School materials.

A Resolution paying tribute to the leadership given by the Rev. A. J. Wilson, D.D., as Editor of the official organ of the Church, **The Observer**, was passed unanimously by the Conference.

Broadcasting The Conference adopted a motion, recommended by the Rev. J. S. Thomson, D.D., which called upon ministers and others who may be asked to participate in Television and Radio programmes to study very carefully the manner of presenting their material and try to adapt it to the techniques of broadcasting. Dr. Thomson said, in giving the report of the Committee on Radio and Television, that religious broadcasts probably had nearly as wide an audience appeal as hockey games, but, he continued, they are probably the worst presented of all programmes on the air. He complained that there was far too much sermonizing. Speakers should never try to preach on the "Morning Devotions" programme but talk intimately as if they were addressing one person face to face. A further recommendation by the committee which was adopted by the Conference asked that televised Church Services be arranged at an hour other than the normal time at which congregations assemble for public worship.

Ordination Service If this observer were asked to give the highlight of the Conference he would definitely say it was the Ordination Service. The President of the Conference, Dr. C. D. Donald, who presided at all sessions with such dignity and charm, but with a firm hand, was at his best at this Service. The solemnity of the Service was enhanced by the manner in which he conducted the actual Order of the Ordination. He evidently knew it "by heart" as he was not hampered by having to refer to the **Book of Common Order.** The impressive sermon delivered by Dr. John Short prior to the Ordination Service set the tone for the whole Service. Dr. Short spoke of the value of Christian friendship in today's world, and told the ordinands that they were taking the most thrilling job in the world. He said no legitimate human relationship was complete until stamped with the spirit of Christianity.

Two of the ordinands, Basil E. Long and E. Allister Kirker, came from the Ottawa Presbytery. Four were from the Montreal Presbytery, namely, William Donald Bardwell, Douglas Stanley Brooker, Antonio Roberto Gualtieri and Theo. Murdock McLeod. Also ordained was Yau S. Szeto of Ottawa, who has a Ph.D. degree from New York University. Dr. Szeto will take charge of Chinese work in this country. During the Service, Miss Audrey D. Lawrence was admitted to the office of deaconess.

Pension Fund If the Ordination Service could be described as one of the "highlights" of the Conference, then the discussions which took place on the Pension Fund may be described as one of the "shadows" of the Conference. Two Memorials on the Pension Fund had been referred to the Committee on Pensions for report to Conference. One came from the Quebec-Sherbrooke Presbytery in the form of a resolution asking the Conference to memorialize the General Council to annul the present Pension Fund Scheme adopted by General Council at Sackville last year, as actuarially unsound. The other resolution came from the Glengarry Presbytery which was expressed in a similar vein. The Chairman of the Conference Committee, Rev. H. S. Belbin, in making his report, stated that there was no unanimity of opinion among the members of his committee. In fact, he stated, it was evenly divided. Mr. Belbin therefore moved that the whole matter of the Pension Fund be postponed until next year when members of the Conference would have an opportunity to study it. Rev. H. G. Tuttle, D.D., Secretary of the Board of Pensions, Toronto, outlined the history of the fund, and events leading to the adoption of the present Plan. A lively debate ensued in which many delegates shared and many others would have participated had time allowed. After many motions, amendments, etc., Conference finally decided to set up a commission, with representatives from the various Presbyteries to study the matter and report to the next meeting of the different Presbyteries. The Presbyteries in turn will be able to have their reports ready for the next meeting of Conference.

W.M.S. Mrs. Roy P. Stafford, President of the Montreal and Ottawa Conference Branch of the Woman's Missionary Society, reported on a year of earnest effort "crowned with financial success."

WINTER and SUMMER on the NORTHERN PENINSULA

PETER MACASKILL, St. Anthony, Nfld.

I am writing this in the living-room of the Grenfell Mission Nursing Station at Flower's Cove on the North West Coast of the island. A few yards away are the blue waters of the Straits of Belle Isle, and looming in the distance are the hills of Labrador. Icebergs by the dozen are drifting along in their majestic beauty. On the Labrador coast a long white streak can be observed—a solid jam of Arctic ice blocking the Labrador communities and the settlements of the extreme northern tip of Newfoundland. My family and I are on our way back to our charge at St. Anthony on the North East Coast.

The steamer **Springdale** brought us this far before being compelled to turn back south because of the ice. The nurses have very kindly given us shelter while we wait for an opportunity of transport home. The nurses keep in touch with the main hospital of the Grenfell Mission located at St. Anthony by radio-telephone. Two seriously ill patients are here in need of a doctor's attention. A small float equipped Beaver aircraft is supposed to be coming this afternoon to take patients and us to St. Anthony. This trip will take half an hour instead of the week that might be involved if we waited for the next steamer.

This winter we in the north of Newfoundland felt fully the effects of the shortage of ministers. The Griquet charge lying north of St. Anthony and including in its territory the extreme northern tip of this peninsula has had no minister throughout the winter. Across the Straits the communities of Redy Bay and Forteau on the Labrador have been without a minister of the Gospel for the first time in over seventy years. We are rather proud of the five boys from the North who are presently in College preparing for the Christian mi ministry, but this does not allevia the present desperate need.

During the latter part of t fall and early winter our faithf and devoted lay-reader of S Anthony, Mr. James Tucke volunteered to fill the gap on t Labrador and was happily receiv by the people. Unfortunately M Tucker was compelled to retu home before Christmas. When heard that Doctors Thomas a Whittaker of the Grenfell Missi were chartering a plane to vis the Straits and Southern Labrad I asked if I might accompa them. They cordially welcom me, and on the coldest day winter we winged our way acro the peninsula and the Straits pitch on the frozen harbour Red Bay. During the followi few days I travelled along t Coast by various dog-teams ha ing prayer in homes and servic in the Churches. Everywhere o could sense a longing for t services of a minister.

On my way back the pil landed me in Main Brook, whi is the southern boundary of n St. Anthony charge. This was n first visit to this congregati since November. We had servic in the community school. A co gregational meeting held after o service made the decision to bui a Church. A committee was orga ized, and I hope that it will n be too long before the first Unit Church place of worship will erected in this lumbering setti ment.

Because a wait for a pla might mean a delay of a week more I engaged a dog-team take me back to St. Anthon Blizzards delayed our trip for tw days. The third day wasn't mu better, but off we started. Aft an overnight stop at another sm community I finally arrived at t St. Anthony parsonage.

A trip was made to the oth vacant charge by snowmobile. F most of the communities it w the first Church service in fi months. What an opportunity t service, and what a shame th these people must live witho the services of the Church! Ship Cove the people began make plans for a new Chur building—minister or no minist

St. Anthony itself is a thrivi community of fourteen hundr people. The well-staffed and we equipped Grenfell Hospital attrac patients from various parts Newfoundland and Labrado Eskimos and Indians come fro the far North to the Tuberculos Wing of the Hospital for surger A Communion Service was he in the Hospital at Easter wi twenty-seven Eskimos and thr white people receiving the Sacr ment. Following the service t Eskimos according to their custo shook hands with one another a with the white people who parto of the sacred elements. The diffe ence in language could not ove come the wonderful unity whi Christ the Saviour brings to tho who have received Him.

he skies over St. Anthony on ost every fine day are alive the comings and goings of raft bringing mail, patients to from the Hospital, while copters of the United States Force bring equipment and onnel to the radar base.

a few weeks' time the ice kade of the Coast will be over we will be enjoying real ng and summer. The United rch boat **Chalmers**, now on Grenfell Dry-Dock, will be at and preparing for the son's work. She is a fine sturdy in cruiser measuring thirty-six in length and equipped with ugged twenty-eight horse- er Diesel engine. Her main k is to visit the six appoint- its of my charge. Occasionally makes trips further afield er south in White Bay or th to Labrador. The summer's gramme for the **Chalmers** will bably include the transporta- a of campers, taking leaders to ation Bible Schools, and pos- ly a visit with the officials of nference to open the lovely new ce of worship here in Flower's ve, and a further visit to South- Labrador to see how the nmer student missionary is king out on his first charge.

The "Chalmers" will soon be afloat.

To some, this coastal area may seem bleak and uninviting. But to those who know the power of God to give salvation through faith in Christ this Coast with its dozens of isolated communities presents a tremendous opportunity to heal the sick and to bring to the people the Christ who can save to the uttermost.

ewfoundland Economic Changes

AAC DAVIS, Clarke's Beach, Nfld.

Confederation cancelled our wer to impose taxes on goods ming to Newfoundland, and ened the door to manufacturers the Canadian mainland. A few our local industries found it possible to keep going, but ter six years the most of them e not only operating but have larged operation. Our Provincial overnment with a policy of Develop or Perish" has been verishly spending a $40 million rplus inherited from pre-Con- deration days to establish new dustries. Fifteen are now oper- ing, and although they have not t reached the place where they n function without government ancial aid they have increased several thousand the workers the industrial group, and are rgely responsible for the increase the industrial wage from $5 llion in 1951 to $9 million in 54.

New Developments

Our paper mills at Grand Falls d Corner Brook are maintain- g steady enlargement of opera- ons. In 1954 their employees ceived over $43 million in ages, an increase of $3 million er 1952, and further expansion r 1955 will bring the wage total ar $50 million, continuing to ovide the largest single source earning for the province.

In mining operations, steady vance is evidenced at Bell and, Buchans and the St. Law- nce fluorspar. The iron deposit Labrador, a new development both Quebec and Newfound- nd territory, is now in operation d will provide considerable opportunity for future development. In the past four years salaries and wages in the Mining Industry have increased from $9 million to $14 million.

For years before Confederation the Salt Codfish Industry proved economically unsound and many fishermen forsook their boats for hourly wages elsewhere. Since Confederation that exodus has continued until settlements once peopled by a considerable fishing group are now desolate. A few days ago the **S.S. Kyle** sailed on her first voyage for the season to the Labrador carrying 122 fishermen. This is probably most of the group who will fish on that coast this year. Time was when at least 12,000, sailing in hundreds of schooners from every harbour in Bonavista and Conception Bays, fished on the Labrador. Up till the second quarter of this century literally hundreds of Newfoundland bankers dotted the sea to the east and south of the Island as they caught cod to be later sold by "the foreign-going trader" in Mediterranean markets. 1954 saw the end of that era; for the first time since 1875 not a single vessel from our Newfoundland ports sailed to the Bank fishery.

But the salt-cod fishery is not dead. Returns for 1954 show that 565,000 quintals of light-salted and 350,000 of heavy-salted fish were cured, seventy-eight per cent. of it by the local fishermen, mostly on the east and north-east coast. Many of these fishermen also caught lobster and salmon, and in some places herring and mackerel, and by this combination obtained a good wage.

A Promising Phase

The most promising phase of our fisheries is the frozen fish plant. In pre-Confederation days we exported a few million pounds of fillets, in 1954 we exported 50 million pounds, thereby taking the pressure off the salt-fish industry and providing an avenue of expansion that appears capable of almost limitless development.

Our economic life has greatly changed for the better during the past six years and our mainland neighbours probably say: "This is what Confederation has done for you." The informed Newfoundlander, however, sees things differently.

Consider our industries, new and old: they are entirely financed by local or Provincial Government monies and are producing in open competition with similar industries on the mainland. Consider our paper mills — their whole production goes outside the Dominion. Expansion in the mining industry has come because the world market is hungry for such products. The bright spot in our fisheries for the past six years was the increasing sale of fresh products, and these have gone almost entirely to the U.S.A.

Confederation Benefits

This does not mean that our economy has not been benefitted by Confederation. An ambitious programme for the salt-codfish industry is in process of being worked out by joint action of Federal and Provincial Governments looking towards centralization and development of new methods of catching and processing. During 1954 the Federal Government paid into Newfoundland $12 million for Family Allowances, $7½ million for Old Age Pensions, over $2 million for Veterans' Departments, $5 million for Unemployment Insurance, as well as considerable sums for other purposes. These funds, going into the hands of the most needy, have helped to provide a standard of prosperity unknown in pre-Confederation days.

The benefits, however, have not been Newfoundland's alone. In pre-Confederation days we could buy in any market that provided suitable supply, but today, faced with the complex Customs system of the Federal Government, we find it difficult to buy outside of Canada, and during 1954 will spend to the tune of $200 million on the Canadian mainland, making Newfoundland the third-ranking customer of Continental Canada's export trade. In 1947-48, the last year for which figures are available, we sold to Canada $11 million worth of our products; maybe this has doubled since Confederation but, even at that, the traffic is almost entirely one-sided.

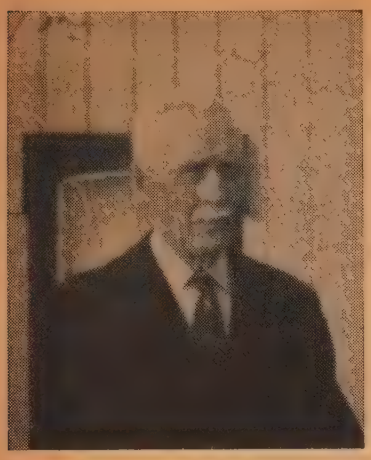
By present-day standards for most of the Dominion our industrial economy is capable of considerable development and it should be plain to Canadian statesmen and investors that anything done by them to build up the economy of the tenth province will return to them again in the form of increased trade.

Memorial Service for Rev. G. Morrison

The Wyevale (Ont.) Church, Rev. W. A. Glazer, minister, was filled to capacity for the dedication of a memorial organ to the late Rev. George Morrison, who served the charge for thirteen years prior to his death. "Minister, philosopher, writer and citizen extraordinary"—George Morrison left an indelible impression upon the people he served. The organ was a project of the Church since his death in 1950, and a great deal of time and loving thought and much work has gone into it. The minister was in charge of the service, assisted by Dr. A. G. Reynolds, Rev. W. C. Stubbs, Rev. S. E. Lewis, Prof. K. Cousland, Rev. W. R. Auld and Mr. Cecil Chappell. Mrs. Morrison expressed the appreciation of the family.

West Side Kirk, West Saint John, N.B., Rev. Robert J. Knock, minister, recently marked its 98th Anniversary with a special service, a musical programme, and a social gathering. Miss Janet Sinclair, a member of the Church for 70 years, and Mr. Arthur Best, an elder, having reached their 86th and 84th birthdays, were honoured, Miss Sinclair cutting the anniversary cake.

The people of Deer Island, Bonavista Bay, Nfld., are moving away to larger and more convenient places. The United Church, deeply cherished, is the one thing they regret leaving.



Mr. W. J. Palmer has given fifty-seven years of service as an elder of Calvin Church, Bathurst, Ont. At a recent Church gathering an illuminated address was read by Rev. W. R. Alp, supervising minister, and he was presented with a volume of *Christ and the Fine Arts.* At 88, Mr. Palmer is hale and hearty, attending Church regularly.

Former Canadian Inducted

Former minister of Timothy Eaton Memorial Church, Toronto, Ont., and more recently Professor of Preaching at Yale University, Rev. D. A. MacLennan, D.D., on Sunday evening, May 22nd, was inducted into the congregation of The Brick Presbyterian Church, Rochester, N.Y. Dr. R. J. McCracken of Riverside Church, New York, and formerly Professor at McMaster University, Hamilton, Ont., preached. The constitutional questions were put by Ruling Elder, Edward P. Harrison. Rev. Albert G. Butzer of Buffalo addressed the congregation, and the charge to the minister was given by Rev. Ralph B. Hindman of Buffalo. A reception was held after the service. The Brick Church is one of the most vigorous and influential Churches in the Presbyterian connection.

Candidate Received

Gathered at St. John's United Church, Belwood, Ontario, the Guelph (Ont.) Presbytery received as a candidate for the ministry, Mr. Murray Barnett. He was presented by his minister, Rev. O. Glen Taylor of Melville United Church, Fergus, Ontario.

BAGGS

(*Continued from page* 5)

direct descendants of settlers from Jersey. Here we find such names as Huelin, Colley, Mauger, Leamon (or LeMoine), LeRiche, Chaisson, Battiste, Musseau, Petites, Figary, La Poile and others.

Port Aux Basques, though an old town, is fast becoming modernized. Since Confederation, when the Newfoundland Railway and Coastal Boat Service became part of the Canadian National Railway System, many changes have taken place. Diesel and oil-burning locomotives have replaced coal-burners. Much new equipment has been added. A new and very modern terminal is now in the course of construction, with a very commodious Freight Storage Shed, new landing piers, and an up-to-the-minute railway station. Expected soon to begin a fast freight and passenger service is the Motor Vessel **William Carson,** described as the largest ferry built in Canada, and to be operated by the C.N.R. This most modern ship of her kind will operate on the Cabot Strait and will accommodate 262 passengers and a crew of 90, hold 800 tons of freight, 50 tons of refrigerated cargo, and 58 automobiles. This new ship will aid considerably the transportation service between North Sydney and Port Aux Basques.

The New Road

Another development now taking place, which will undoubtedly strengthen Port Aux Basques's position as the Gateway to Newfoundland, is the Trans-Canada Highway which is still under construction, though nearing completion. By the summer of 1956 it should be possible to motor from Port Aux Basques — Newfoundland's Gateway to Gander — the Cross roads of the World. The 60 mile road out of Port Aux Basques, already completed, can take people away from a somewhat rugged and rocky coastal scenery to the lofty heights of Table Mountains and the pleasant pastoral scenery of the beautiful Codroy Valley with its ponds and salmon streams.

The Baggs Are There

And here at Port Aux Basques we find a friendly and law-abiding people, whose reputation for generous hospitality has spread far and wide. Among such are Rev. Samuel Baggs, D.D., and Mrs. Baggs, whose genial personalities have won for them a host of friends here and elsewhere, who for sixteen years held the pastorate of Channel United Church, and who, upon retirement, chose as their new home, "Hillside Rest," a house with a beautiful view. To this house "by the side of the road" many travellers go to renew old acquaintances. From this house to the railway dock Dr. Baggs often goes, early and late, as the unofficial ambassador of good-will to greet the stranger just arrived "within our gates" and to bid farewell to the travellers outward bound from this port.

GOVERNMENT

(*Continued from page* 3)

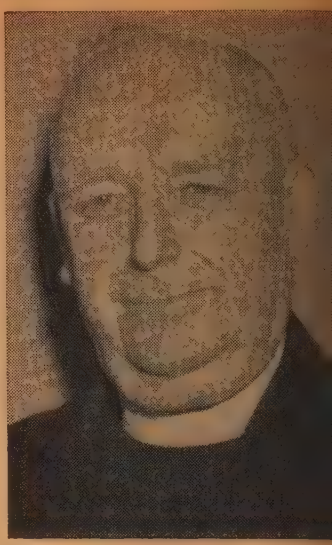
examples of this. The depression following the first war and the period of International doldrums in the 1930's were near tragic examples of the reverse.

It was this latter which became our undoing. Another source of irritation and frustration, and a direct course of retardation was the Treaty rights granted by the British Government to France. These concessions enabled French fishermen to fish from, and establish Depots along large and continuous stretches of the Island's coastline. These privileges were not rescinded until 1904. In the meantime real delays were caused in opening up the country. This is particularly true of the trans-insular railway which was completed in 1898.

This is not to infer that Newfoundland was badly governed during the period between 1855 and 1934. Many men of outstanding ability and character graced the political seene and many evidences of wise and good government are recorded. But we were a country of 250,000 souls living in 1,300 settlements along a coastline of 4,500 miles. To provide services on a veritable shoe-string, and govern well, no matter how sincere the intent, was not always possible.

Looking Towards Confederation

In 1867 Newfoundland sent two delegates to the Confederation Convention at Charlottetown, and a very enthusiastic report was brought back. At the general election which was called in 1869

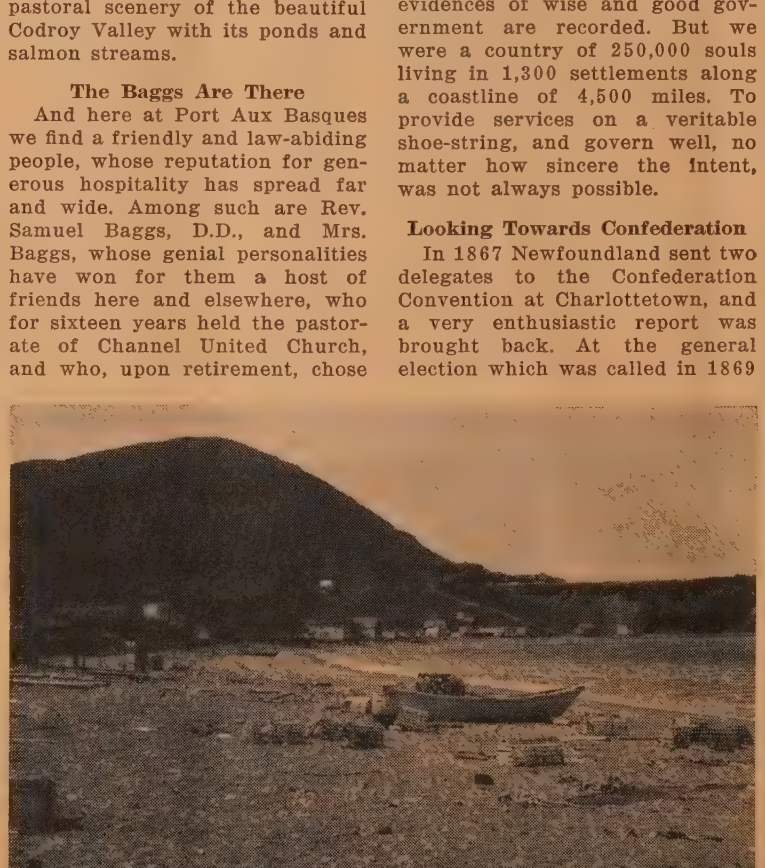


Rev. Samuel Baggs, D.D.

the Anti-Confederate Par fought so bitterly and successfu that Confederation became a de issue. Again in 1894 follow the Bank crash in which the t local Banks became hopeles insolvent and a near econo collapse was apparent, an appro was made to Ottawa for rec sideration of terms. It is n widely admitted that had Canadian Government been a li more generous and warm-heart Confederation could have be then consummated. Newfoundla weathered the storm until early 1930's when, with the r of the world, the Island was ag in difficulties. The returns fr our exports of Salted Codfi Pulp and Paper, and Miner were at the lowest ebb. T national revenue was little m than enough to pay the inter on the funded debt. This was period of the bread-line in United States, and Britain's go off the gold standard. But Ne foundland had no reserves, a apparently, was not permitted declare a moratorium.

Government by Commission

Thus followed the period "Government by Commissio which, at the request of the Ne foundland Parliament was set This was composed of six Me bers, three of whom were selec (not elected) from Newfoundla and the remaining three sent by the British Government. T Governor, also a resident of Gr Britain, and representing Crown, acted as Chairman of Commission. Britain, at the ti promised that "When the Isla again becomes self-supporti Responsible Government, at request of the people, will restored." Then came the war a its aftermath, which found Ne foundland riding on an unpre dented wave of prosperity. Gr Britain, herself groaning un the terrible burden of a devas ing total conflict, judged that Island was now self-support and a National Convention set up to determine the type government the people want the members of which w elected by the voters of th country. Mr. J. R. Smallwood, n



Nfld. Tourist Office Photo

Trent River, Newfoundland.

Ion. J. R. Smallwood, Prem- f the province, and at that a Member of the Convention, d a determined and almost e-handed fight for Confed- on. It required two referenda termine by a majority which ied London and Ottawa, that type of government desired Confederation with Canada, following negotiations this proclaimed in Ottawa and St. 's on April 1st, 1949.

Six Years After

say that at the start Confed- on was universally welcomed he Island would not be in rdance with the facts. For en years we had been gov- d by Commission, termed a etaker Government," answer- to Westminster. For fifteen s the people had no say in affairs of their own country. isands of near middle-age ple had never cast a vote, and sands more of the older gen- ion had nostalgic memories of old days and felt that, now country was enjoying prosper- undreamed of a few years ious, success could be made ull Responsible Government. the final referendum 71,334 d for the return of Indepen- t self Government and 78,323 ed for Confederation. The ority of 6,989 judged sufficient Ottawa and London was in the ion of the first group not a cient majority. But the will he majority did prevail.

ooking back over these six s since Confederation became accomplished fact, it can with ness be said that many of the animosities have disappeared. foundland has its own Par- ent which meets in the old itional "Colonial Building." Provincial and two Federal tions have rekindled native e. We are managing our own se, and it is amazing that in short years such progress has made in grafting (no pun nded) the newest Province to body politic of the Canadian on. There is a growing feel- that while we take just pride in our traditions as a Newfoundland people, we belong to a larger family which is destined to be a great force in world affairs. Whilst "God Guard thee Newfoundland" is sung with the fervour of a Prayer, "O Canada We Stand on Guard for Thee" is being sung with sincerity. Certainly today's school children will be the energetic Canadian Citizens of tomorrow, but we shall nevertheless always be Newfoundlanders.

Newfoundland has brought much to Canada: an Island strategically situated; that vast land of Labrador of amazing potential wealth; the world's greatest Fishery resources; untapped resources of Forest and Mine—but above all 400,000 people bred for generations in a God-fearing atmosphere and with a culture, because of geographical insularity, almost unique.

Canada has much to offer Newfoundland. Social Security benefits have already had a tremendous impact. Unrestricted travel from coast to coast and a freer association with their fellows of the other Provinces are bound to have a cumulative effect. The greatest benefit should eventually be the knowledge of belonging. Not the immature feeling there is someone bigger to whom to turn in time of trouble only, but rather the sense of security in good times and bad, that, we are now one within a large family. Though, as in a family, the individual characteristics may differ, the material aims parallel to a common goal of geographical insularity, almost ment. So be it.

preachers have made a great con- tion to the religious life of the le in Newfoundland. Above is n a layman presiding over a Church service.

Youth and Oliver Jackson

Christian Education in Newfoundland

Newfoundland had no adequate programme for Church youth at the beginning of the century, and with the coming of the first World War the flower of her youth went off to fight. Those who returned walked as in a trance. But in many respects they were the first to find themselves. Disillusioned, bewildered, restless, they began to seek deeper wells of faith, wider visions of truth.

There was at this time at McGill University, Montreal, Que., a man named Oliver Jackson, who having been rejected for the armed forces, rededicated his life to the cause of Jesus Christ in Newfoundland and "to help build the Kingdom in company with Newfoundland youth."

In an atmosphere of apathy and open opposition, Jackson, after his ordination, set about to build, laying foundations upon which a vital Christian Education Movement has since been built in Newfoundland. With a keen insight into the peculiar needs of Newfoundland youth, he laid his foundations wide and deep. Instinctively he felt that Christian Education must be education for all of life, so he applied the teaching of Jesus to all departments of life, economic, political, social and religious. His programme included Co-operatives, self-help through garden clubs, study groups, adult education, summer and vacation schools, camps and Leadership Training Classes.

Restless and eager youth all across the province seized upon the opportunity to enrich the mind, widen the vision and deepen religious faith and experience. Youth responded to his challenge, so that on November 3, 1937, when wild seas dashed upon the rocks the mission boat in which their beloved leader was travelling, bringing abruptly to a close his life so active and dedicated, a chain of Young People's groups were already organized across the land.

Progress since then has met with reverses. The depression of the 30's slowed it up, as thousands of young people left home seeking employment abroad, among them the valuable trained group leaders. The Second World War again broke up organized groups and added further and deeper confusions to thoughtful youth. Economic change involving rapid industrialization of rural areas, and centralization of population with uprooted communities hampered progress though giving promise for the future.

With Confederation, a more stable economy and increasing population that is more likely to stay put, with regional libraries being established throughout the province, better educational opportunities, with better trained ministers on more charges, better transportation facilities, improved Sunday School lesson helps, and periodicals, more and better trained teachers and group leaders and special trained field workers, the next ten years should show steady progress in Christian Education in Canada's Tenth Province.

A quickening and widening interest is evident all across the province; but the great need is still local leadership. Statistics show an increase in youth groups with little or no increase in total membership; and a dearth of Leadership Training Classes. Sunday Schools present a rather puzzling picture. With a Methodist population of 65,000 in 1920 there were 27,087 reported in Sunday Schools. With a present United Church population of 78,796 in 1952 only 23,525 are reported in Sunday Schools. The difference may be due to the fact that in 1920 a larger proportion of adults attended Sunday School. Today adults move out into separate groups. Or it may be that the statistics of 1920 are incorrect.

WELFARE

(*Continued from page* 8)

effort to meet our common needs. In this respect it is an encouraging sign that while government spending on welfare is increasing considerably, voluntary effort both in money and personnel is likewise at a record high level.

We have said that a proper view of the individual and of his society by a government is important for public welfare. We believe that a proper view of a government by the people is no less important. On the North American continent today at least we see the spreading intervention of government in human affairs. Much of it of course is necessary, brought about in fact by the very conditions which we ourselves have created. But are we surrendering to government some of those obligations which we ourselves ought to be shouldering? And, on its side, is government tending to remove itself farther and farther from people as people?

We in Newfoundland consider that these are pertinent questions for any people to be asking about government, and we believe that public welfare does its best work, as the present writer has said on other occasions, where "people come to look upon the government . . . as themselves acting together, doing the things they cannot do for themselves or by themselves —government as power made personal."

In such a setting public welfare becomes something that is done not externally to us but from within under general agreement by us, as a voluntary expression of the kind of people we are. In effect public welfare thus becomes one of the enduring pillars of a Christian democracy.

Carievale (Sask.) Church, Rev. E. M. Graham, minister, at its Family Service baptized 13. In keeping with the Golden Jubilee theme of Saskatchewan, the W.A. played an important part. Miss Lizzie Gilchrist, President, read an address to Mrs. John Henderson, in appreciation of 55 years as a faithful worker in the W.A. Mrs. E. M. Graham presented a Life Membership Pin. Mrs. V. Ray, Mrs. J. Darroch and Miss C. Ross each have 40 years' membership in the organization, the service of the four equalling 175 years.

Burin Presbytery meeting at Grand Bank, Nfld., with Rev. J. L. Reynolds presiding, heard expressions of grave concern over the increasing invasion of the Lord's Day by sports, commercial activities and pleasure excursions. Dissatisfaction was also expressed over the denominational system of education. Only an undenominational system, at least within the Protestant body, will solve the problems, Presbytery believed.

Opportunities Are Everywhere

The Moderator Visits Alberta Conference

H. P. MARSTON, Edmonton, Alberta

From Dawson Creek in the north to Milk River near the Montana Border, from the Rocky Mountain towns of Jasper, Banff and Coleman on the west to the Saskatchewan border on the east, approximately three hundred delegates came to the 31st meeting of Alberta Conference in Central Church in the foothills city of Calgary.

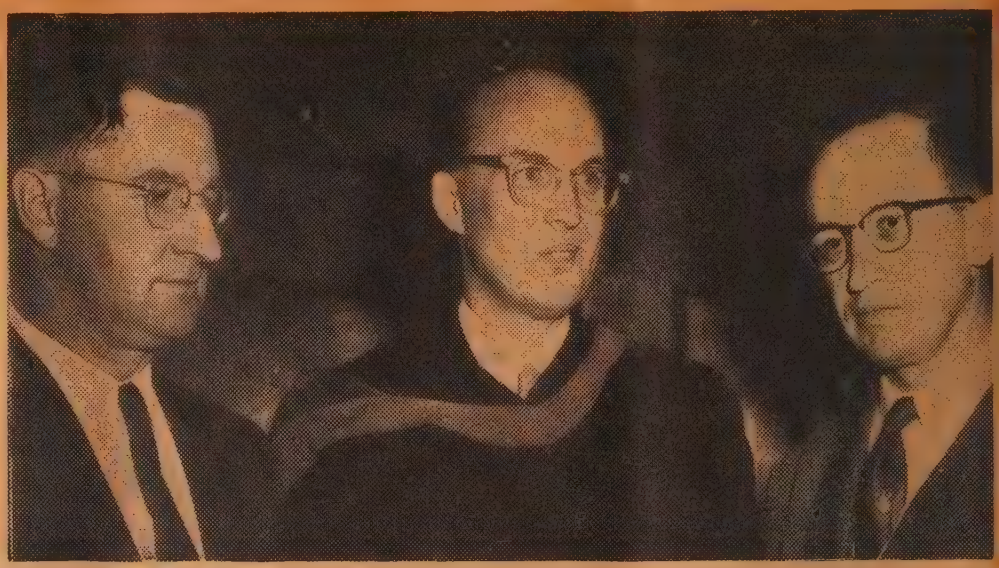
Delegates were greeted by the genial minister of Central Church, Dr. Gerald Switzer, and soon they were busy at their appointed tasks. The Settlement Committee wrestled manfully with the impossible task of assigning too few men to the vacant charges. Meetings of all major committees took place on the first afternoon.

The official opening took place on Thursday evening when the President, Dr. S. J. (Sam) Parsons, spoke on "The fields are white unto harvest but the labourers are few." Dr. Parsons has given unstintingly of his time during his term of office to visiting the Presbyteries, accepting invitations as guest speaker across the whole Conference. He gave us a real lift as he set before us the challenge of our day.

Reports Little need be said with regard to the various reports given on the floor of Conference. All indicated a deep and growing concern for the work of the Kingdom of God in this richly blessed province. On every hand there are opportunities opening before the United Church. New towns such as Hinton, a pulp mill site; Drayton Valley, in the Pembina oil field; the development of the north; and who knows at the moment where the next new town will spring into being almost over night. Suffice it to say that the ministers and lay workers, the deaconesses and W.M.S. workers, the students and the membership of the United Church in this Conference are humbled by the magnitude of the task but are determined to give the last full measure of true devotion.

Historical Committee The evening sessions were of special interest. The Historical Committee, under the convenership of Rev. Gerald Hutchinson recalled for us in a dramatic fashion the beginning of Home Mission work in what is now Alberta, with the arrival at Lac La Biche of Rev. Henry Bird Steinhauer one hundred years ago.

The Conference Banquet, always a highlight where Churchmen are concerned, was no exception as the ladies of Central Church served a fine example of western hospitality. Mayor Don McKay brought greetings from the City of Calgary, and Rev. John McLeod the best wishes of the Ministerial Association.



"An overwhelming task is before me," said Rev. C. D. Powell, Nanton, new President installed at the 31st Conference of The United Church of Canada. Flanking the new President are his executive. At left is Rev. H. J. Olds, Conference Secretary, and on the right is Rev. C. C. Armstrong, Didsbury, Treasurer. The Conference was in Central United Church, Edmonton, Alberta.

Ordination Service Tuesday evening brought the thrill of the Ordination Service, which always stirs the hearts of minister and layman alike. Seven young candidates were ordained: Hugh Becking, William Morgan, James Roberts, Leonard Ling, Terrence Anderson, Clinton Swallow and Marion Zenke. Miss Jean Angus was "set apart" as a Deaconess.

Rev. Nelson Mercer addressed the candidates on the work of the ministry and urged the necessity of a minister keeping in close touch with his people; always to make time to enter into their joys and their sorrows, never to lose sight of his sacred calling.

Pensions As a result of considerable criticism of the new Pension scheme of the United Church a special committee was appointed to make a study of the plan and to report to the next session of Conference.

Visitors Dr. E. E. Long and Rev. A. C. Forrest were introduced to the Court, as the new Secretary of the General Council and the Editor-elect of **The Observer**, respectively. The new Superintendent of Missions, Rev. Armand Stade, was welcomed officially by Dr. Thomas Hart. A most welcome visitor, and no stranger to Alberta Conference, was our Moderator, The Right Rev. Geo. Dorey, D.D. "George," as he is known to us, gave us a graphic portrait of the task of the Church.

Devotions The morning devotions were conducted by Dr. Nels Ferré. Each morning Central Church was filled almost to capacity to hear this gifted scholar and preacher from the deep South. A new sense of the reality and nearness of God was the g this man to those who hear Eloquent and scholarly as w Ferré, the man himself, his someness and sincerity spo us more clearly than any s word.

New President The Rev. C. D. P Secretary of the A Conference for nine years elected President. He was ins in office by the retiring Pres Dr. Parsons. "Dwight" briefly after his installatio pointed out that "Central his home Church, and re some of the events of his bo and youth in the same bu in which he was now instal President. He asked for the ance and help of his f workers for the ensuing yea

Rev. H. J. Miller, Rev. Armstrong and Rev. W. D. were elected Secretary, Tre and Statistical Secretary.

NEWS BRIEFS

St. Andrew's Church, Gatineau, Que., Rev. L. O. Bunt, minister, at their 27th Anniversary paid tribute to Canadians from other lands. Rev. R. G. Katsunoff, D.D., minister of the Church of All Nations, Montreal, Que., was the guest speaker. At the Anniversary supper, given by the W.A., Rev. Carson Duquette, St. Marc's Church, Ottawa, extended greetings from the French portion of the congregation.

Fifth Avenue Church, Medicine Hat, Alta., Rev. Harry Meadows, minister, has completed an Angola project and presented $850 to cover the cost of two tile presses for the Cavengo Leprosarium. In addition to working on this project, the congregation increased its M. and M. objective by 25 per cent., and undertook several outside missionary projects. Forty per cent. of gross revenue goes to missionary endeavours.

Dr. and Mrs. Walsh.

Dr. and Mrs. W. C. Walsh, pioneer members of Hastings Church, Vancouver, B.C., were honoured at a banquet with over one hundred guests present. The minister, Rev. A. Crisp, and Dr. A. W. McIntosh, a former ister, spoke in reminiscent

Dr. and Mrs. Walsh have members of Hastings and ceding Churches for nearly years. Having retired they live out of the community bu retain their connection wit Church.

Metropolitan Church, Vi B.C., Rev. F. E. H. James, minister, at the 96th Anniv dedicated a fine new Pulpit and a Set of 16 Brass O Plates, the gift of Mrs. Stelck, in loving memory father-in-law, Mr. A. H. F. a member of the Official for years.

Niagara Falls. Pulpit Exc between the two cities was c out as usual this year. twenty ministers from each of the International bou exchanged pulpits for the m service. Meeting briefly a centre of the Rainbow Brid ministers taking part were vised. This was shown o evening newscast.

PEOPLE *and* CHURCHES

The Tantallon Church.

edication

Tantallon (Sask.) Church, Mr. E. Nichol, lay supply, has ried through a Jubilee Year ject, completely renovating and nting the interior of the Church. was done by volunteer labour the form of "bees" under the le direction of Mr. Tom Lowe. e ladies helped by serving the als.

For many years the congrega- n held services in the I.O.O.F. ll. When a frame school became cant, the Ladies' Aid raised ,000 with which they bought e building for $150, cement for sement, lumber for chancel and wer. The work was done by the en, who added additions, and e lot was provided by Mrs. M. ackland and Mr. and Mrs. F. ker. One dozen pews were pur- ased, and the late Mr. George alcolm and Mr. Jas. Moir offered make another dozen. Three onths later the Church was ened.

During the last few years things ven't gone so well. Debts accum- ated, but this past fall, despite verse weather conditions and a oor harvest, the debts were paid. ow with all working together e Jubilee project is completed.

ighty-Eighth Birthday

r. T. H. Graham.

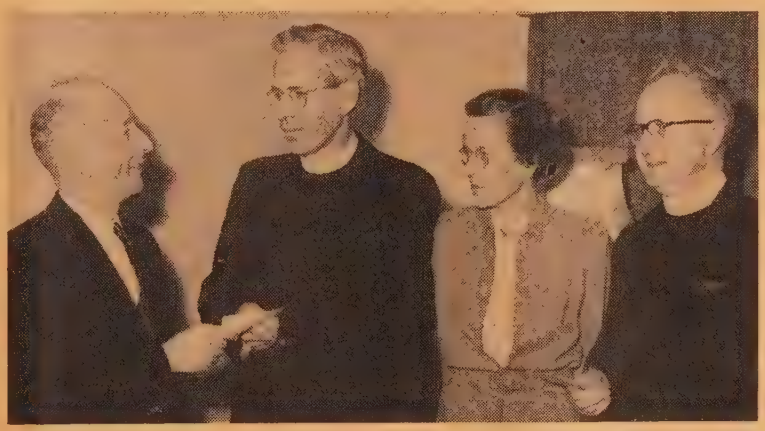
Mr. T. H. Graham, widely known and highly respected citizen of Inglewood, Ontario, has just celebrated his 88th birthday. Despite a recent illness, he is again attending Sunday School and Church service as has been s custom throughout his entire e.

He began teaching in Sunday chool before 1889, having a gular class until 20 years ago. nce then he has supplied at mes as teacher in the Bible Class which he is a faithful member. e has been treasurer since 1888.

At the present time he is the easurer of Dufferin and Peel resbytery and chairman of the resbytery Property Committee. e was first elected to the District meeting of the Methodist Church in 1911, and has been representative from the Inglewood Charge ever since. He attended two General Conferences of the Methodist Church, Ottawa 1914 and Hamilton 1918, and has been three times to General Council. He is an elder of Inglewood United Church, of which Rev. M. Buttars has been minister for the past six years.

With the exception of one year and a half, Mr. Graham has lived all his life in Inglewood. In 1890 he started in business with his father, and carried on with his sons in the woollen mill until 1952.

A "ribbon cutting" ceremony took place at the official opening of the new Church Hall of Lyon's Memorial Church, Gore Bay, Ontario. (Manitoulin Island in Georgian Bay.) Taking part were (left to right): M. Elliott, Building Fund Treasurer; Wm. Robinson, Superintendent of the Sunday School; and Rev. Robert Kaill, minister. The building is to be known as "The Robert Robinson Church Hall," to honour one who served the Sunday School for fifty years, was an elder of the Church, and a highly respected member of the community.



In Oshawa recently a double presentation took place as a Memorial to the late Mr. Dennis White. Photo shows Mr. Everton White presenting cheque for $1,000 to Rev. and Mrs. Merrill Ferguson for special missionary project in Angola, and $1,000 to the Student Aid Fund of Oshawa Presbytery, received by Rev. Mervin A. Bury. Left to right: Mr. E. White, Rev. Merrill Ferguson, Mrs. Ferguson, Rev. Mervin Bury.

The Parsonage at Woodford, Ont., before and after improvements both inside and out. It shows what can be done to improve an old house. The changes were made mostly by the minister, Mr. H. G. Ball, Lay Supply.

Photo by Sarnia paper on 90th birthday

Mrs. F. L. Brown, wife of the late Rev. F. L. Brown, Supt. of Home Missions for Toronto, Bay of Quinte, and Montreal Conferences, will celebrate her 91st birthday on July 15th at the home of her daughter, Miss Ila Brown, 393 Albert St. W., Sault Ste. Marie, Ont. Alert and active in mind and body, she takes keen delight in the work of the Church. She extends her remembrances and greetings to all her friends.

Memorial Gift

The home of Mr. and Mrs. Clifford Staples, Oshawa, Ontario, was the scene of a double presentation recently, when members of the White family presented $2,000 as a Memorial from the estate of the late Mr. Dennis White of Elizabethville and Port Hope — $1,000 to Rev. and Mrs. Merrill Ferguson for a special missionary project in Angola, and $1,000 to the Student Aid Fund of Oshawa Presbytery. Mr. White for over thirty years farmed near Elizabethville and served the United Church as a devoted member of Session and the Official Board. Upon retiring in Port Hope he became an official in the Church there, where his service is remembered with deep gratitude. Members of the family present included Mr. Everton White, Mr. Russell White, Mrs. Harry Munroe and Mrs. Clifford Staples.

Applied Ecumenicity

A practical demonstration of Ecumenicity was given in Montreal at the Convocations at the three Denominational Colleges. The Presbyterian College Convocation was addressed by the Rev. James S. Thomson, D.D., Dean of the Faculty of Divinity at McGill University and an elder at Erskine and American United Church. The Annual Convocation of the Montreal Diocesan Theological College was addressed by the Rev. G. G. D. Kilpatrick, D.D., retiring Principal of the United Theological College. The Diocesan College conferred upon Dr. G. G. D. Kilpatrick the honorary degree of Doctor of Divinity.

The Very Rev. G. Hasted Dowker, D.D., Dean of Montreal, addressed the Annual Convocation of the United Theological College.

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"Spiritual Values in Shakespeare"

By Ernest Marshall Howse. (Nashville, Tenn.: Abingdon Press.) $2.50.

Although the interest of university students in Dr. Howse's sermons illustrated from classical literature, including Shakespeare, has led to this book, its use is not limited to any select group. It is for everyone, for those who know Shakespeare, and for those who are really rather vague about the dramatist, despite the fact that they attend the Stratford Festival in the summer and consider it respectable to hold him in high esteem.

Dr. Howse has limited his subject to the spiritual values in Shakespeare and his treatment to eight plays, but his range is considerable. To those who still have a lingering Puritan distaste of the stage, there is a reminder that religion gave birth to drama, and although the latter has grown up to be "religion's prodigal daughter," in its best it has still retained something of that first religious experience. God or Christ may not be named in a play, but it can have religious values "in the kind of choices that are presented, the quality of insight that is revealed, and the stature of the life that is portrayed." In this context stand Shakespeare's dramas. By means of a sub-title to each play treated, Dr. Howse sounds its theme: HAMLET: "The Tragedy of Indecision," OTHELLO: "The Tragedy of Jealousy," MACBETH: "The Tragedy of Ambition," KING LEAR: "The Tragedy of Ingratitude," RICHARD THE THIRD: "The Tragedy of Bad Intention," JULIUS CÆSAR: "The Tragedy of Good Intention," THE MERCHANT OF VENICE: "The Tragedy of Inhumanity," and THE TEMPEST: "The Tragedy of Life." Shakespeare is never the moralist, as Dr. Howse points out, yet in all these plays man is shown as coming to grief, not through circumstances alone, but through his own folly and weaknesses.

Some may find a few detractions in this book, such as an attempt to compare Shakespeare with Jesus, but few will close it unmoved by the greatness of Shakespeare and unconcerned about their own neglect of him. H. B.

Singing in the Valley

By Robert Barr. (Toronto: Evangelical Publishers.) $1.00.

Any word seeking to commend Psalm 23 seems as unnecessary as trying to gild the lily. In attempts I have made to coax adult Bible Classes to name content or subject by suggesting chapter and verse all have failed except Psalm 23. However, the author and publishers of this volume believe the last word has not been said, and, I think, they are justified. There are still many souls waiting to be nourished by pre-masticated and pre-digested scriptural food such as is found here. The exposition is drawn out to fourteen chapters, seven of which are really expositions of some of Jesus' teachings with the Psalm as the touchstone. From the author's viewpoint it is all good. That it will meet the spiritual needs of many there is no doubt. That it is good and proper exegesis I am doubtful. I cannot accept that the author of Psalm 23 had anything like the thoughts and sublime meanings in mind that are attributed to him.

The Psalm is a gem; perfect when not put under a microscope; scintillating when not polished, but to the late Robert Barr, former minister of Knox Church, Toronto, with his evangelical and homiletical mind, it was a treasure chest from which he poured forth treasures new and old. E. M. C.

The Unhurrying Chase

By H. F. M. Prescott. (Toronto: McClelland & Stewart Ltd.) $2.50.

The setting of this book is France during the twelfth century. Its chief character is Yves of Rifaucon, heir to a small lordship, who is sent by his father to serve his apprenticeship to knighthood at the castle of his overlord, Count Guilhem of Angoulême. Yves learns that the powerful Count Richard of Poitou, who was afterwards Richard the First of England, has seized his little fief and he is filled with bitterness. He hopes his overlord will avenge him and get back his land, but the Count, unfortunately, has neither the power nor the will to regain the land. Yves looks upon Richard as his enemy, from here on, and sees behind Richard, God, the Hunter of souls, desiring man's complete subjection and submission.

The title suggests, and the book reminds us, of Francis Thompson's beautiful and immortal poe **The Hound of Heaven.** Y refuses to go on a Crusade, a offers his sword to another ov lord, but finally joins up as **routier**; one of a mercenary ba who throve on the quarrels of t nobility and performed acts great brutality, terrorizing whole countryside. These m **spared neither women nor pries** old or young, and this part of t book is a picture of great wick ness and destruction.

At last Yves comes face to fa with his enemy, Richard, and fi him filled with kindness and g erosity, but Yves does not respo to the advances of The Lion Hea

The theme is the patience a merciful love of God. Go patience and mercy is never hausted and no degradation is great that His mercy can penetrate it.

There are scenes of great bea and also of horror; there is beautiful love story woven throu the pages, that of Yves a Audiart, a ward of the Coun who has fallen in love with h in spite of his devotion to popular Countess, who is the s ject of every troubadour's lyri

This is an age of poets, soldie saints and sinners. The auth has painted it accurately and w compelling force. D. D.

"Without Me"

Letter from a Former Y.P.U. Officer

"For without Me ye can do nothing." [John 15: 5 (c).] As an officer in our local Young People's Executive or on Presbytery did I believe that? I did not! Young People's Camp and Leadership Training Courses had provided a good deal of "know how" on programmes and methods. The secret, or so I thought, was in good organization and proper techniques. A worship service couldn't go wrong as long as you made sure that its place in the evening programme didn't follow boisterous recreation and provided you had an attractive worship centre with effective lighting and a theme which came through in the hymns, prayers and the message.

Then why was it that we watched dozens of fellows and girls attend our young people's meetings week after week with little apparent benefit and without any real sense of purpose coming into the group? We were building not with gold, silver, precious stones—but with wood, hay, stubble. Self-effort was our motivation, not a dependence upon God to lead us as we looked to Him.

This year I attended a five-day Missionary Conference in Urbana, Ill., where some 2,100 students from universities in the United States and Canada were gathered together. One couldn't help but be blessed with the inspiring messages from the speakers, heart-warming singing as th hundreds of voices joined to s His praise, and the thought-p voking discussions as we br up into small groups each d But the thing that impressed most was the spirit of the C vention—the presence of the H Spirit. It wasn't surprising to f that prayer had been made over a year before the Conferen asking the Lord's blessing on e plan and detail, and asking t each heart should be prepar even as they came, to receive that God had for them.

And there is the secret. Perh you are a young person who just accepted an office either your local Union or on Presbyt or Conference. If you want to a work done in your Union t will have lasting value, reso right now that each commit with which you have a part give prayer its rightful place all your planning. Naturally, pray aright, our hearts must rightly related to the Lord, a we expect that every young pers accepting an office should know life that is consecrated to Saviour. The Word of God sa "The effectual fervent prayer a righteous man availeth muc and God will honour the pray of those who come as His childr and will show forth His wond working power.

On our own it is wasted eff for Jesus, Himself, said, "With Me . . . nothing." In pray together we find His mind in planning, and then it is a w for eternity. Can we be satis with anything less?

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YOUNG PEOPLE

Your Y. P. U. Garden

(Adapted from "Y-Pop" B.C.)

This is the time of year when many of us are planting gardens. Perhaps you should check your Y.P.U. garden and see if you have considered these:

First: Plant five rows of Peas: Presence, Promptness, Preparation, Purity and Perseverance.

Next: Three rows of Squash: Squash gossip, Squash criticism, Squash indifference.

Then: Five rows of Lettuce: Let us be faithful to duty; Let us be loyal and unselfish; Let us be true to our obligations; Let us obey rules and regulations; Let us be tolerant of others.

Last: Turnips: Turn up for meetings; Turn up with a smile; Turn up with new ideas; Turn up with determination to make everything count for something good and worthwhile.

You're an Answer to Prayer

"You're the answer to my prayer" was the theme of an old song, but I'm thinking about it in a slightly different way. I wonder if modern young swains still use that exciting phrase.

Did you ever realize that YOU might be the answer to somebody's prayer? You know the poem that goes something like this, "God has no hands but my hands to do His work today." Well, carry the thought a little bit further and think, "what if He had no answers to prayer than those I could fulfil?" Picture it this way. A young Korean lad has come to Canada to study. Back home his mother is praying "Oh, God, watch over my boy. Protect him from harm, and help him make the right kind of friends that he may never wander from Thy side." Then here in Canada, you invite that shy, lonely Korean boy to join in your Y.P.U. fellowship, and there he finds love and warmth and fun that helps him find his place in Canadian life and in the Christian Church. YOU have been the answer to that Korean mother's prayer. And isn't it frightening to think that the things we leave undone might mean that somebody's prayer is going to remain unanswered for a little while longer.

Consider in your Y.P.U. how you might become an answer to somebody's prayer.

SUMMER CAMPING—Some Are Not

Well, here we are into July and the summer camping season. Some people have considered the guy or gal who is willing to spend a week, ten days, or even up to two weeks at an inspirational camp, on a par with the fellow who thinks he is a fried egg! Not so, say we, who have had the wonderful experience of spending a short time out-of-doors in communion with God and in close fellowship with our fellow young people. Don't let the minority fool you into thinking you are joining an exclusive set—join the majority of young people who are planning now to attend the Y.P.U. Summer Camp in your district. Your Presbytery or Conference Officers will have further information about the Y.P.U. Camp you could attend. Why not encourage your friends to go along with you for a wonderful holiday and a thrilling Christian experience this summer?

News of Y. P. U.

London Conference Y.P.U. Leadership Education Week-end was held in the Mitchell Church, its aim to help the Young People's Officer get acquainted with his own commission, and thus to "Know, Love and Serve God" to His glory and the extension of His earthly Kingdom. The theme speaker was Rev. Ross Crosby from St. Mary's. He gave three addresses on the theme "Know, Love and Serve God."

Gleanings

Victoria Presbytery (B.C.) Religious Drama Festival was held March 14 and 15, 1955, in St. Aidan's Church Hall, Victoria. Over 200 turned out to see it.

On Sunday, March 27, a number of young people from **Edmonton** visited the Tofield Y.P.U. After a supper prepared by the Tofield young people, the visitors presented slides and skits which told of Kasota Kamp Kollege. Everyone enjoyed it very much, and we are grateful to Mr. and Mrs. Stanley Whitbread and their friends for coming.

The Maritimes reports some 45 young people of St. Stephen Presbytery attended a Lenten Conference held at Waweig. The Conference opened with a worship service conducted by the Executive. The theme of the Conference was presented by the president, Robert Caswell, and the addresses on the theme were given by Rev. R. H. H. Barker, Rev. W. Randall, and Rev. N. H. Mair. A discussion period followed each address. Group games were conducted by Rev. Philip Gaudine, followed by a film, "In the Footsteps of the Witch Doctor." The Conference closed with a worship service conducted by the Rollingdam Y.P.U.

Be sure to keep up the ties in the summer and share your experiences with other young people. Please send your news and notes to:

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THE SUNDAY SCHOOL LESSONS

The Uniform Lessons for Adult Classes

J. D. McCRAE

Lesson for July 3
THE PROPHET OF JUDAH'S DECLINE
Jeremiah 22: 1-9, 24, 25.

From the historical standpoint we are here dealing with the Kingdom of Judah in the period immediately preceding its fall and the captivity of its people in the early years of the sixth century B.C. The story is a continuing story of God's concern to prevent the fall of the nation and his warnings through the prophets to that end. Our text is taken from the prophecies of Jeremiah whose lot it was to utter the final warnings and to be himself in the midst of the calamity when it fell. The main section of the text is the word of the prophet to King Jehoiakim and it is a message of great importance. Through His servant God warns what the outcome of two courses of action will be. If the king will do justly and deliver the oppressed, respect the rights of aliens, consider the poor and shed no innocent blood, then the kings of David's line will continue to rule the nation. If Jehoiakim fails to give heed to this word and rules unjustly, Jerusalem will be desolate. The alien powers struggling with one another for world domination will wreak destruction on the land.

Who can tell how different Judah's history might have been if the king had been a God-fearing man and had taken to heart the message of the prophet? Motivated instead by godless materialism, the king went determinedly about his own selfish plans. After eleven years, his son Coniah succeeded to the throne and in the last two verses of the lesson text Jeremiah declares that this young man will be given into the hands of Nebuchadnezzar of Babylon.

Our consideration of this lesson should include some teaching on the place of Jeremiah in Old Testament history. He was a prophet of priestly descent whose call is related in the first chapter. His home was at Anathoth, a short distance from Jerusalem. He began his career as a prophet of God about 626 B.C. and continued for about forty years during the period of the decline of Judah and after the destruction of Jerusalem in 586 B.C. he went with a remnant of the people to Egypt. He is often described as "the prophet of failure" because his words were usually ignored by those in authority, but in the long perspective of history we are able to affirm that his words did not fail. Kings sought to get rid of the words by destroying the scrolls on which they were written, but the Word of Truth is not so destroyed. It returns not void but accomplishes that which God pleases. Jeremiah's message is valid in our time because, as a Word of God, it abides forever.

Lesson for July 10
HABAKKUK'S FAITH TEST
Habakkuk 1: 1-6, 12, 13; 2: 1-

Our lesson this week is fr one of the lesser known of prophets of Israel and the hist ical setting is about the same that of our last study — experiences of Judah in the per preceding the fall of Jerusal and the consequent Babylon captivity. Habakkuk had a r message for the people in distresses through which t were passing — a message steady them and enable them get a new grip on faith. But bef he comes to that pronouncem he gives us an insight into so very human attitudes. He t frankly and with marked int lectual honesty of his own pr lems. The book begins with series of complaints concern the wickedness and violence oppression in Judah. The prop is perplexed because he belie the Jews to be God's chosen peo and he is perplexed because seems to be doing nothing ab the injustice they are sufferi That is a perennial problem faith. As the prophet strugg with his perplexity he begins see that God is doing somethi He is accomplishing a work wh the people will not believe u their drastic punishment is u them. In His strange Provide He will use a wicked and worl people, the Babylonians, as instrument of discipline to br His own people back to righteo ness. A new moral problem ari in the fact that in the process people of Judah become vict even though they be more rig eous than their assailants. H can God stand by and hold peace?

We have experienced t mystery and have been baffled it in our generation. Like J however, Habakkuk is sure has an answer and he affirms t he will take up his post in watch tower and keep his open as one watching for approach of delivering forces i time of crisis. It is here t Habakkuk rises to his great height in prophecy. God's t work is going on and can aw His good time. The prophet ur the people to remain firm in fa to live righteously in spite of th disappointments, and in the they will come through.

The practical message is in call to the cultivation of a str faith which will hold us steady trying times. If we are striv to the utmost to do all we ourselves to correct wrongs to lead men to God, we are p of a cause which is in His ha who cannot fail. God works in things for good to those who l Him.

SUNDAY SCHOOL LESSONS, Continued

Lesson for July 17
EZEKIEL AND THE EARLIER CAPTIVITY
Kings 24: 8-15a; Ezekiel 1: 2, 3; 18: 30-32.

will be remembered that the captivity e Northern Kingdom of Israel in the h Century B.C. was effected in two ct stages through the assaults of the ians. Our lesson today deals with the stage of a similar course in the experi- of Judah—the Southern Kingdom. In instance, too, there were two stages e the fall of the Kingdom was com- . It was the Babylonian power which was threatening. Jehoiachin had suc- d his father Jehoiakim as king and followed the latter's example doing evil the rebellion against Nebuchadnezzar. opening section of the lesson text tells he Babylonian forces besieging Jeru- n and of Jehoiachin's surrender. Ten sand of the chief people were carried ve to Babylon.

nong these captives was Ezekiel, who e opening verses of the Book bearing ame tells that in the fifth year of this ivity he received a call of God. In pter 2 this call is more fully described. told him that he was being sent to the iren of Israel—a nation of rebels—and he must speak faithfully and cour- usly to them so that they might know ophet had been among them.

is interesting and of special importance this course of study to consider the tion of Ezekiel and how his attitude in ressful time contrasts with that of the ple. It was an unlikely time for a vision God, but Ezekiel, by his obedience was ly when the call came to him. In the part of the printed text we have the phet's message which could have warded final disaster had it been heeded.

Lesson for July 24
THE SOUTHERN KINGDOM OVERTHROWN
2 Kings 24: 20 b; 25: 1-12.

Here is the record of the second and l stage in the fall of Jerusalem. It is a n and tragic story of the actual siege l fall which made the year 586 B.C. one the most important in all Old Testament tory. Nebuchadnezzar and all his host ne against Jerusalem in the Ninth year Zedekiah's reign — probably 588 B.C. lekiah had been placed on the throne Judah when Jehoiachin had been taken Babylon. Jeremiah had urged the young g to co-operate with Nebuchadnezzar l be loyal, but in time Zedekiah yielded the pressure from the nobles and led a olt against Babylon over the head of a venant he had made with Nebuchad- zzar, who now launches a strong invasion Judah. The Egyptians — under treaty ovisions sought to aid Zedekiah but evi- ntly the Babylonians soon overcame them d renewed the siege of Jerusalem. The tails of the final stage are stated simply gruesomely in the lesson text.

From a military standpoint the verdict history on this period would be a witness the overpowering might of the Baby- nian forces. From our point of view other rdicts are required. The terrible fact of e story is its illustration of the price paid the Hebrews for not heeding the dis- plinary chastisements of God. Forgetting od is a sure way for a nation to destroy coherence, and with all that revelation s brought us of the love of God we dare t overlook His holiness nor neglect the mands upon us to be holy, too.

Lesson July 31
THE PEOPLE LEFT IN JUDAH
Jeremiah 42: 1 b, 5-7; 10, 19; 43: 2, 4, 7; 44: 15-18, 23.

The closing verse of our lesson text last eek said that the Babylonian captain of e guard left some of the poorest people f the land of Judah "to be vinedressers nd husbandmen." This lesson brings us me information further as to how these eople fared. Jeremiah had been given the hoice of returning with the guard to abylon or of staying with the remnant in udah. He chose the latter course and ought to help the people to rehabilitate emselves. "Do not fear the king of abylon," he said, "if you will remain in his land, then I will build you up and not ull you down; I will plant you and not luck you up, for I repent of the evil which did to you."

Along with this promise, the people were iven stern warning that if they forsook heir land and went into Egypt many evils vould be visited upon them.

The message was not heeded. The word f the prophet was not in accord with their mmediate desires. They were not willing o endure the rigours involved in the task f rebuilding. So they refused to abide by he prophet's word and even accused him f lying to them re the warning of God gainst going into Egypt. In spite of vows f faithfulness they went their own way, and as they had disobeyed God in going to Egypt they were not inclined to serve or worship him there. Rather, they yielded to the heathen influences which surrounded them, and the last prophecies of Jeremiah were predictions of judgment on them for their disobedience.

The great failure to be feared is the failure to be faithful. That was the essence of the message of Jeremiah and he "being dead yet speaketh." His influence lived on after him. He is listed for all time among the great, and in Jesus' day there were those who thought that the Nazarene was Jeremiah risen from the dead.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1955 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

(Corrected Dates)

SUMMER CAMPS

Five Oaks Centre

July 1-8—E. Stanley Jones, noted missionary author. (Registration for this event is closed now.)

July 16-23—A Course for Sunday School teachers and officers, with outstanding leadership. Cost $22.00.

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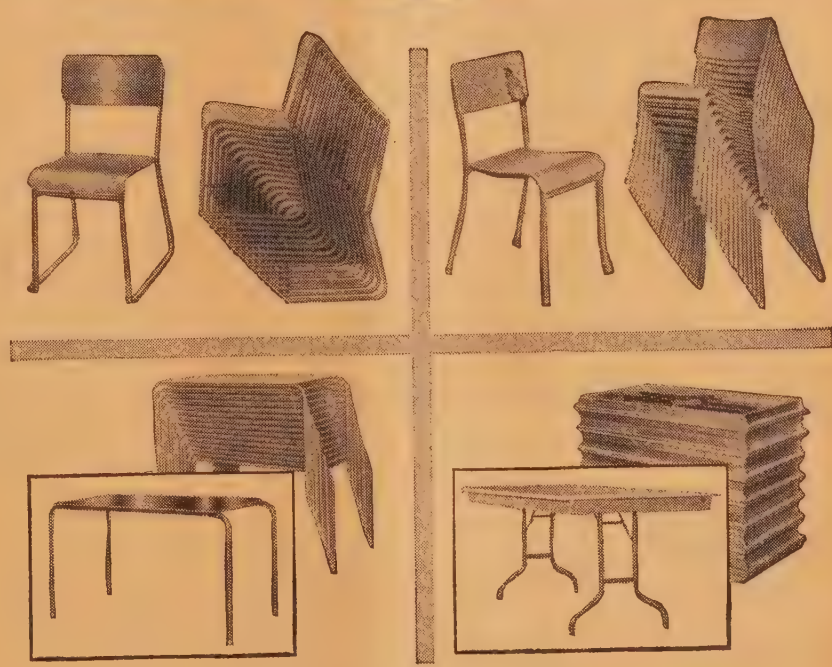

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Letters

The Pension Plan

A letter has reached us from Japan for possible publication. The covering letter says: "This is not to be construed as any official action of the group here, but the concerned statement as a group of the individuals whose names are attached." The names appended are E. F. Carey, D. A. Clugston, F. G. Howlett, Leonard Keighley, F. H. Muir, W. H. H. Norman, D. B. Orth, and S. D. Robertson.

Because of the lack of space it has been necessary to abbreviate the letter somewhat, but we have been careful to retain every point raised in the letter.—Editor.

The letter views with regret the action of the General Council in instituting a new pension based on the salary scale of the minister.

1. "We feel the Plan should have been referred to Presbyteries as provided by **The Manual.**"

2. "We feel the new Plan constitutes a definite threat to the brotherhood plan which has hitherto characterized the ministry in its relation to the Pension Plan."

3. "We believe this holds true both in Canada and in the Overseas work."

4. "We feel further that . . . the new Plan has dealt a serious wound to a truly Christian relationship in the Church by which the strong have helped to bear the burdens of the weak."

5. "We believe that the new Plan will place unnecessary obstacles in the way of the development of pioneer work, the ministry to underprivileged areas and the recruiting to a life long rural ministry."

Therefore "we register our concern and request of the Executive of General Council

(a) that fuller information be made public as to why the new plan was instituted;

(b) that the new Pension Plan be submitted for the study of the Presbyteries and Overseas Mission bodies and the approval of the former; and

(c) that the matter be reconsidered by the General Council in 1956 for action in accordance with the expressed mind of the Presbyteries."

B.C. and Pensions

Dear Sir,—The new Pension Plan was prominent in the discussions at the British Columbia Conference. Mr. Harold Arnup, of Toronto, with lawyer-like precision, defended the present plan. So many wished to speak that the President had to arrange a special time for this. After much discussion, it was decided to send the matter down to Presbyteries for discussion and report. Next year the Conference will then be in a better position to make a decision. Mr. Arnup said there was no injustice in the new plan. I wonder if he is in a position to judge. If a large number of ministers think there is an injustice, then we had better listen to them rather than to the few who are constitutionally unable to put themselves in the place of another. Mr. Arnup said we recognize and tacitly approve the principle of the inequality of salaries, implying that this principle should be carried into the pension field and down to the end of the minister's life. Not a very logical argument. One thing Mr. Arnup insisted on which is deplorable, that is under the new scheme ministers and official boards will insist on the full assessments being paid to head office. The remedy is not to inaugurate a system that puts a premium upon greed and self-seeking, but rather to show the way in this United Church of Canada to a better and more suitable scheme than we have had before. I would suggest every minister and layman get a copy of the "Huron Plan" and study it. Then we shall be in a position to vote intelligently when the time comes.

James H. Stark.
Rosedale, B.C.

Simon, Never Peter

Dear Sir,—When Jesus Christ added Peter to the name of Simon it was as a surname only, not a name. He always called the disciple Simon or Simon, Simon, as e.g., in St. John 21: verses 15, 16 and 17. So it is elsewhere, always Simon, never Peter.

John J. Ferguson.
Toronto, Ont.

Keep Out of the Press

Dear Sir,—It is fortunate that the day to day progress of the United Church is not dependent on the publicity seeking statements of some of its spokesmen. The rash of such statements appearing in the press at the present time is deplorable.

Dr. Mutchmor worries out loud about ministers washing windows and stoking furnaces. I have never seen a minister having to do either. It is a reflection, not only on the intelligence of the minister, but also on the devotion of the Woman's Association and the Board of Stewards, to suggest that such a condition is in any way general in our Church.

Now Dr. Reynolds, after writing an admirable pamphlet on the difference between Protestant and Roman Catholic beliefs, says in effect, "Excuse me, I was mistaken. The R. C.'s have it all over us for real effectiveness." He even uses the word "truth" to describe the miracle of the mass. Shades of the Reformation! As for prais-

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he practice of celibacy among priesthood; what will the sters' wives think about this? not agree; and I think our le will not agree, that the ted service of ministers' wives he cause of Christ has been ess. Our congregation has ed in a discussion group ng the winter months on Dr. nolds' booklet. Being of aver- intelligence we proceeded on assumption that we were using erial that had been presented after careful research and mentation. Now the author the ground from under us by astonishing, dogmatic, and rovable statements. Please, if men must make such outcries 'closed meetings" keep them er cover. The newspapers can t up some other source for its ta of sensational news.

J. Leslie Dean.

ichmond, P.Que.

. Murray Replies

Dear Sir,—Mr. Moses McKay uses me of using the Trade ons as a "favourite whipping- for many of the evils of a sick l dying economic system."

There was a time when man- ment too tried to be sacrosanct, nune from criticism. Fortun- ly management failed. Now h management and labour st accept and deal with con- nt criticism. While the eco- mic system that emerges from partnership of management d labour is still far from rfect, it is by long odds the best far conceived and it is certainly t "sick and dying."

The market-economy system of ivate enterprise, operated with social conscience, provides e only practicable means of hieving a world of abundance, ppiness, and freedom. Were ollectivism" or "statism" to ict the market-economy then leed we should experience "the ils of a sick and dying economic stem."

Gladstone Murray.

Toronto, Ont.

hat Does It Mean?

Dear Sir,—In the March 15, 55, edition of **The Observer** pears the article "Muslims and ristians Meet." Does that mean at Christians are telling Mus- ns that "God so loved the world, at he gave his only begotten n, that whosoever believeth in n shall not perish but have erlasting life"?

Jesus said "Ye are my friends ye do whatsoever I command u," and He was "a friend of blicans and sinners."

Is there any mention in the ble of Jesus co-operating with ners? Did He not say "Go into the world and preach the spel to every creature"?

"And at that time Hanani the er came to Asa king of Judah, d said unto him, Because thou st relied on the king of Syria, d not relied on the Lord thy d, therefore is the host of the ng of Syria escaped out of thine nd.

"Were not the Ethiopians and Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars." 2 Chronicles 16: 7, 8, 9.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Corinthians 6: 14.

"Puzzled."

A Plea for Simplicity

Dear Sir,—I received a pamphlet today from the Board of Social Service and Evangelism announcing the "National Evangelistic Mission." In the introduction we are informed that the Gospel of the Lord Jesus Christ has been effectively proclaimed "through many evangelistic missions during the **'past biennium'**."

I have been ministering to rural congregations for over 40 years. The people to whom I have ministered have been in no way inferior in intelligence to their city neighbours, but I question if one in twenty of them has ever seen the word before or would know what it meant without doing some pondering over it. I have degrees in Arts and Theology and have done a fair amount of reading, but this is the first time I ever remember seeing it. It does not appear in Chambers' Twentieth Century Dictionary.

The pamphlet is "Available without charge" and so planned for general distribution apparently. A covering letter says concerning the Mission: "It must be a 'grass roots' movement of our people . . ." If this be true, why in the name of common sense should we not use the kind of language the "grass roots" people use and understand? In the case in question why not have said "during the past **two years**" instead of "the past biennium"?

"The Past Biennium"—Wow!

J. B. Townend.

Inwood, Ont.

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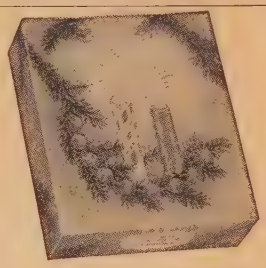

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Rev. Charles Wesley DeMille, D.D.

On Wednesday, April 6, 1955, at the Toronto East General Hospital, Rev. Charles Wesley DeMille passed away at the age of 80. Born in Brighton, Ontario, of United Empire Loyalist stock, he graduated from the University of Toronto with the degree of Bachelor of Arts. For several years he taught school. In 1903 he was ordained in the Methodist Church at Oshawa and served charges at Napanee; King Street Church, Oshawa; and Central United Church, Stratford. His last pastorate was North Parkdale United Church, Toronto, which he served for seven years.

Dr. DeMille was for five years secretary of religious education in Saskatchewan and later secretary of the Ontario Religious Education Council. He was a past president of the Bay of Quinte Conference. For many years he was a member of the board of regents of Victoria University.

A staunch supporter of the temperance cause, in 1940 Dr. DeMille was appointed general secretary of the Ontario Temperance Federation. Since his retirement in 1949 he often served as a preacher in various Churches. In 1934 Victoria University conferred upon him the honorary degree of Doctor of Divinity.

Dr. DeMille had been active in the LOL and was county master of the Lennox and Addington County Orange Lodge from 1906 to 1909. A member of the Masonic Order, he was a past master of Union Lodge, AF and AM, and past deputy grand chaplain for Ontario.

Dr. DeMille's versatility was shown by his leadership in congregations, religious education and social reform, but the outstanding characteristic which impressed his fellow-workers was his unqualified integrity. He established confidence in his motives and his methods and was a man of high principles throughout. Well known and popular with many church and social workers he was at his best in his home as husband and father.

The funeral service was held in North Parkdale United Church. Rev. Milton Sanderson conducted the service assisted by the Moderator, Right Rev. George Dorey, D.D., Rev. R. D. Binning and Rev. E. C. Hunter, D.D. A large congregation gave evidence of the affection in which their former pastor was held. Interment was at Mount Hope Cemetery, Brighton, Ont.

Dr. DeMille is survived by his widow, the former Leita Riggs Robertson; two sons, John and Robert DeMille; a daughter, Mrs. Max D. Lunan; two sisters, Mrs. DeMille Blakely, Trenton, and Mrs. H. R. Pollock, Scarborough. A son, Rev. Donald DeMille, United Church minister, died two years ago.

Mr. John Rose Marshall

At the advanced age of 91, John Rose Marshall passed away at his home "Braemore," Abbotsford, Que., on Sunday, November 14, 1954. He had lived in Abbotsford all his life and had been very active in the affairs of the community and of the district. He was always interested in farming and particularly in the development of the fruit growing industry, and was a charter member and a former president of the Quebec Pomoligical and Fruit Grower's Society, which celebrated its diamond jubilee this year.

Mr. Marshall was an elder of the Abbotsford United Church and was for many years Superintendent of the Sunday School. He was a life member of the Montreal Auxiliary Bible Society and had served as secretary-treasurer at Abbotsford for 65 years. He was also a governor of the Children's Memorial Hospital of Montreal, and took an active interest in all that had to do with the betterment of mankind.

His wife, nee Alice Beckham, predeceased him by four years, leaving five children: Stewart of Abbotsford, Lawrence of Longueuil, Hamilton of St. Lambert, Irene (wife of Rev. W. A. Edwards) of Howick and Muriel of Abbotsford. Four grandchildren also survive him: Robert and Alice Marshall of Longueuil and Joan and John Marshall of St. Lambert.

The funeral service was held in the Abbotsford United Church on Wednesday, November 17, and was conducted by the pastor Rev. A. G. Moore assisted by Rev. Dr. Henri Joliat of Montreal, and Rev. P. Rollit, rector of St. Paul's Anglican Church, Abbotsford, Que.

Mr. Roy E. Boyce

Roy Elmer Boyce, age 64, passed away suddenly on March 28, 1955, in Portage La Prairie, Man. Born in 1891 in Enterprise, Ont., he began working for the railroad at the age of 17. In 1910 he came west to Brendenbury, Sask.; where he began 45 years of service for the C.P.R. In 1913, he married Susan Dodds of Virden, Man.

For 31 years they made their home in Neudorf, Sask. Here Mr. Boyce was instrumental in building the United Church. He was an elder and Supt. of the Sunday School for many years. He also took an active interest in all community activities, doing everything with wholehearted enthusiasm. After leaving Neudorf, he was agent for short periods in Elkhorn, Melita, Moosomin and Selkirk. He was a tower of strength in each Church and community and made a host of friends wherever he went.

He came to Portage in 1952. Here he was a member of Session, Supt. of Sunday School and Secretary of the A.O.T.S. club. He was also a member of the Lion's club and IOOF, Selkirk Lodge. He was instrumental in having religious instruction brought into the Manitoba Home for Boys.

Besides his wife, he is survived by three daughters and one son: Dr. M. S. Boyce, Lacombe, Alta.; Mrs. Thos. (Jean) Acton, Lemberg, Sask.; Mrs. Floyd (Betty) Campbell, Edmonton, Alta.; and Mrs. John (Frances) Olynyk, Whitehorse, Y.T. Also surviving are 10 grandchildren, one brother, Percy Boyce, Schumacher, Ont.; and two sisters, Mrs. G. A. Copp, Norwood, Ont. and Mrs. Robt. Madill, Thorold, Ont.

Funeral service was conducted by Rev. R. K. N. McLean, burial in Hillside Cemetery, Portage, "Well done good and faithful servant: enter thou into the joy of the Lord."

Rev. Harry Eugene Curts

Rev. H. E. Curts, Ph.D., a native of Ontario, died in Hospital at Paterson, N.J., on Saturday, March 19th, 1955. He was a son of the late Rev. James Curts, who was a Methodist minister and the first president of the Bay of Quinte Conference.

Harry entered the Methodist ministry at the age of 19 and as a probationer, served at Stanhope, Canton and Tyrone. He was ordained at the conference in Port Hope Methodist Church in the year 1900. His first charge was at Norland, Ont.

After two years at Norland, he received a call to Calvary Methodist Church in Paterson, N.J., and on July 9th, 1902, he married Gertrude Winona Hawkins of Canton, Ontario, and they went at once to his new charge in Paterson. Since then he had lived in New Jersey. He is survived by his wife. Interment was in Paterson.

Rev. R. C. McConnell

Completing a long and useful life, Rev. Robert Charles McConnell died in hospital, Ottawa, Saturday morning, April 16th. Retiring in 1938 after some 50 years of active service, he made his home in Ottawa, and for five years served as supply minister of Ottawa West United Church. He was a member and honorary elder of Dominion Church, and until forced to retire through illness, took an active part in Church life.

For several years during his ministry he served in the Eastern Townships, but much of his work was in the Ottawa Valley, holding pastoral charges in Richmond, North Gower, Elgin and Inkerman.

He was a native of Morewood, Ontario, son of the late Tweed McConnell and his wife, Mary Anne Beattie. He was a graduate of Victoria College, University of Toronto.

In 1898 he married the former Etta Margaret Casselman at Finch, Ontario. She survives, in addition to a son, Howard A. A. McConnell of Ottawa; a daughter, Mrs. Guy (Aleda) Segee of Tracey, N.B.; two brothers, Lorne of Vancouver and Howard of Toronto, and four grandchildren.

Members of Ottawa Presbytery and friends paid tribute as Rev. L. O. Bunt, Presbytery chairman, and Rev. J. H. Hamilton, assistant minister of Dominion Church, conducted the service. Burial was in Pinecrest Cemetery, Ottawa.

Mrs. T. A. Wilson

Mabel Patterson Wilson, widow of Rev. T. A. Wilson, D.D., entered into rest at Ormstown, Quebec, on December 23, 1954. Her passing will bring to many remembrances of her kindness and gracious hospitality during her many years as the wife of a minister. A native of Sackville, N.B., Mrs. Wilson served with her husband on a number of charges in the Maritimes. Later they were called to Red Deer, Alta. After the first World War, during which Dr. Wilson served as chaplain, he became pastor of the Methodist Church in Ormstown, and following Union, the first minister of the United Church there.

After retirement, Dr. and Mrs. Wilson settled in Westmount. Mrs. Wilson was a capable administrator, and besides being active in Westmount Park Church, she acted as President of the Montreal Presbyterial of the W.M.S., and for seven years as President of the Frances Willard Union of the W.C.T.U. After a brief visit to the West in 1948, Dr. and Mrs. Wilson returned again to live among old friends in Ormstown.

Mrs. Wilson's death occurred after a period of gradually failing health. An impressive funeral service under the direction of Rev. E. I. Johnston, minister of St. Paul's United Church, Ormstown, was held on December 28th. Members of the former Methodist choir sang, and honorary pall bearers had been members of the Methodist Church. The final rites at the Crematorium in Montreal, were shared by Mr. Johnston and Rev. R. DeWitt Scott, D.D., Secretary of Montreal Presbytery. C. C. S.

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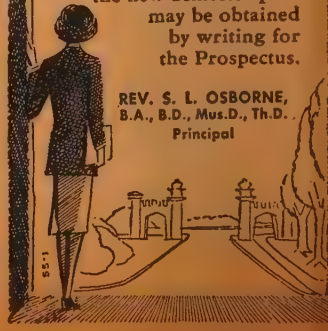

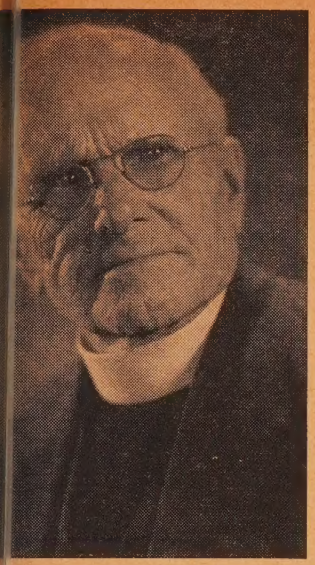

Photo by Le Roy Toll

The Late Rev. S. L. Toll.

S. L. Toll, B.A., B.D.

Rev. S. L. Toll, a minister of the Church for fifty-five years, passed Toronto on April 19, 1955. The Philip Toll and Elizabeth Smiley onged to the Methodist Church on mney circuit in Kent County, L. Toll was born in 1870. The mosphere was of the very best and learned to know the meaning of Christian character as seen in his Converted during the pastorate J. H. Going on the Romney circuit , he soon decided to offer himself Christian ministry. His education time consisted only of a public education with a few months at college. He spent three years at College, Belleville, and graduated s and Divinity from Victoria ity, capturing the Senator Sandford dal for highest standing in the B.D. During his student days he spent r preaching on a rural field near , Ontario, consisting of three uses. Another year he spent as minister on the Port Stanley circuit ev. J. H. Going as his superinten- He was ordained in 1900 and d on the Embro circuit. His also included charges at Woodsley, ; Walkerville; London St. Church, ; Central Church, St. Thomas; ton St., Brantford; Woodgreen, ; Earlscourt, Toronto; and he con- his active ministry in the Whitby He was several times Chairman rict and Delegate to the General nce. He married Miss Maude of St. Marys, Ontario. They had ildren, Ellsworth, Wilma and LeRoy. noticeably true that he left each to which he ministered in a much condition in every way than when ved there. He had a strong sense , a willing spirit, a winning humour, s a good preacher, particularly to people. The beautiful Church at ey was built during his ministry, and ls were received into membership various Churches.

ving him are his daughter Wilma C. K. Clarke of Springfield, Ontario) son LeRoy of Toronto. His wife ased him in 1948, and his son, v. Ellsworth Toll passed away in hile minister at Port Carling Church. , Miss N. W. Toll of Windsor, also . Interment was in Christ Church ry, Auvry, Ont.

Rev. E. M. Burgess

death of Rev. E. M. Burgess of ton, Ontario, in Oshawa on March ended over 40 years of devoted in Toronto Conference. Born in npton, Bath, Somerset, Mr. Burgess p in the fellowship of the Wesleyan ist Church. As a young layman, e was on the Local Preachers' Plan of the nine years spent in Devonshire o his coming to Canada in 1912. ng Westmoreland Church in Toronto, employed in a business position wn, he heard an appeal for recruits ministry. So it was that a young couple moved in 1913 into the ge at Warminster, to begin a con- sly faithful service that extended following Circuits and Charges: e and Port McNicoll, Jacksonborough- asing-Smooth Rock Falls, Walter's Lemonville, Bondhead, Dunbarton, ough; St. Paul's, Horning's Mills; and Camilla. From Camilla, Mr. Burgess retired in 1951 to reside at Dunbarton.

Possessed of a keen mentality, developed by wide reading and observation of men and affairs, Mr. Burgess had, above all, a gracious spirit. Into the homes of his people, the services of the sanctuary, and the courts of the Church, he brought a rare blending of humility and strength. He was indeed, a gentleman of God.

Surviving are Mrs. Burgess, one son, Jack (Assistant Manager, Toronto-Dominion Bank, Oshawa), and one grandson, Kemp.

Toronto East Presbytery had charge of the funeral services in Centennial Church, Highland Creek, on March 15th. The Chairman, Rev. G. A. Beatty, associated with the minister, Rev. George Empey, was assisted by Rev. Frank Bamford of Dunbarton, and Dr. Harold Hutcheson of Huntsville, who gave the Memorial Address. The Church was filled with members of Presbytery, parishioners from former charges, and from the local congregation, in which Mr. Burgess had latterly been assisting the minister.

Interment was made in Erskine Church Cemetery, north of Dunbarton. H. O. H.

Mr. James Dale

James Dale of Lambeth, Ont. passed away March 30th in his eighty-fourth year. He was active in Christian work during the whole of his adult life and in early days in Young People's work and the Official Board of the North Street Church. Later at Lambeth he continued for 27 years as a member of the Session and Treasurer of the Trustee Board, also for several years representative at Presbytery. He contributed freely to the building of the new Church and to various other benevolences. The respect in which he was held was shown by a very large attendance at the funeral service.

Dr. W. J. Sheridan

William John Sheridan was born in Palermo, Ont., on October 1, 1873, and attended the University of Toronto, graduating in Medicine in 1906. In 1907 he went to West China as a Medical Missionary for the Methodist Church in Canada and later served the United Church in the same area. For 37 years he ministered to the sick and with his surgical skill saved the lives of great numbers of Chinese people. He was Superintendent in turn in two fine hospitals. The large missionary hospital at Chungking (the provisional capital of China during the war years) was the result of his vision and planning. He loved the Chinese people and was deeply loved by them.

On his retirement in 1945, the W.M.S. conscripted him to be superintendent of their hospital at Battle River, in Northern Alberta and he served there for two years.

In 1947 he came to North Vancouver and made his home in Capilano, and gave fine help to the Capilano United Church, on the Session, the Church Choir and the Sunday School.

Being greatly disturbed by the havoc wrought by Communism in China and especially to the Christian Institutions there, he wrote the book *Watching the Chinese Curtain Fall* to warn the people of Canada that a similar fate could happen to Canada if the people were not alert to the dangers of Communism. The book showed marked literary ability and a thorough understanding of Communism.

Dr. Sheridan was a devoted Christian with strong evangelical zeal and had a host of friends in many lands. He gave his best in the service of his Master.

He died suddenly in his home in Capilano on March 7th and is survived by his wife, Pearl, and two sisters in Ontario.

The funeral service was held in Capilano United Church on Thursday, March 10th, and was conducted by the minister of the Church, Rev. Hislop Dickson, assisted by Dr. George Turpin, who also represented the Chairman of Presbytery. Burial took place in the Masonic section of Mountain View Cemetery in Vancouver. H. D.

Rev. E. Daniel Hughes

Rev. E. Daniel Hughes, pastor Puritan Congregational Church, Cedar Falls, Iowa, died recently following a series of heart attacks.

Born in North Wales, he received his education there, coming to Canada later. He graduated from McGill University in 1919, and was ordained into the congregational ministry. His first Church was St. Mark's, Montreal. He served in several American Churches, then went to England where he served at Axminster Council and as its representative on the National Defense Council of England. In 1952 he received the degree of D.D. from the London, Paris and Rome International University. He returned to the United States and again served a number of congregations, the last being at Cedar Falls. He leaves his wife, one son, David and three grandchildren.

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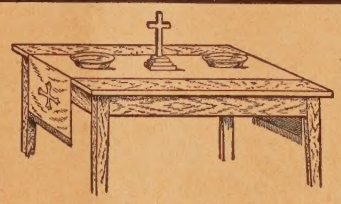

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Rev. Samuel P. Rondeau, D.D.

A Tribute from the Moderator

Samuel Pierre Rondeau, born at Ste. Elizabeth, Quebec, March 11, 1866, died at the home of his son, Ralph, on January 3, 1955. His life was filled with service to his country, on behalf of his Master. Dr. Rondeau received his early education at Pointe aux Trembles, from which school he entered Taylor University, Boston, to study medicine. Not being able to resist a call to the Christian ministry he enrolled in the Presbyterian College, Montreal, from which he graduated in 1892.

His first field of service was in New England serving French Congregational Churches—earning the love and respect of those he served. Persuaded to return to Canada he was appointed to Gravelbourg Charge, which consisted of the area from Assiniboia West to Ponteix and from the U.S. border to Gravelbourg, in 1909. Dr. and Mrs. Rondeau went to what is now the Woodrow district, Sask., some years ahead of the railway. He took up a homestead on which he built a sod house as a first home. Dr. Rondeau ministered to the Woodrow congregation until 1931.

First services among English-speaking people were held in the Guy Crane home, later in the Pinto School, and then at McCarter's, three miles north of the present village of Woodrow. In 1913 services were started in Woodrow in a shack built by James Cunningham, later in the Orange Hall, and in 1916 the Church was built and a call given to Rev. S. P. Rondeau. In 1922 fire destroyed the building, but a new and better Church and manse were built the following summer.

The labours of Dr. and Mrs. Rondeau were truly apostolic. More space than is at my disposal would be needed even to begin to tell the story. Dr. Joliat in a tribute to his friend says "He travelled great distances, in all weather, visiting the families, helping the sick, praying with the people, baptizing the children, marrying young people, burying the dead, bringing the word of reconciliation to those in need."

In 1920 Dr. Rondeau was Moderator of the Synod, and in 1943 was honoured with the degree of Doctor of Divinity from St. Andrew's College.

From personal knowledge I can say that no man better exemplified in his life, both public and private, the Gospel of our Lord. It would be impossible to speak too highly of what Dr. and Mrs. Rondeau did for the people, for the Church, and for the Lord they loved in the years they spent in South Saskatchewan. Such a gentle life surely did commend the Gospel. Hundreds of men and women on hearingg of the passing of this good man will remember him with gratitude, thank God for his life, and pray that God will comfort Mrs. Rondeau.

Rev. P. J. Lambert, minister of Strathmore Church, conducted the funeral service, assisted by Dr. Henri Joliat and Rev. Charles Pelletier.

Correction

In the obituary of the Rev. S. Burnside Russell which appeared in the June 15th issue there are two errors to which Mr. Russell's brother has drawn attention. He took his theological course in Belfast, at Queen's and the Presbyterian College; he was called to Erskine Church, Hamilton, in 1905, and served there until 1925.

Pulpit Vacancies

Colborne (Ont.) United Church, Cobourg Presbytery, will be vacant June 30th. Interested ministers please write to Mr. William May, Colborne, Ontario.

Laurel pastoral charge, Dufferin - Peel Presbytery, pulpit is vacant. Interested ministers write Vince Walker, Laurel, Ont.

West Howe Sound, four-point pastoral charge, will be vacant Sept. 1st. Interested ministers please write George A. Marsden, R. R. 1, Gibsons, B.C.

Middle Musquodoboit two-point pastoral charge is vacant. Interested ministers please communicate with Pastoral Relations Committee, J. H. Bentley, Secretary, Middle Musquodoboit, Halifax Co., Nova Scotia.

The Millbrook - Cavan Pastoral Charge (two-point) in the Peterborough Presbytery became vacant June 30th. Interested ministers please write Secretary Pastoral Relations Committee, Mrs. J. McKnight, Millbrook, Ontario.

Lacolle-Clarenceville, three-point charge, will be vacant Sept. 15, 1955. Interested ministers please write Mrs. J. Lawrence Van Vliet, Lacolle, Que.

Melville United one-point Pastoral Charge becomes vacant June 30, 1955. Interested ministers please write Harold Moore, Box 96, Evanville, Ont.

Photo Capital Press, Ottawa

Talking over old times are, left to right: Mrs. Ella Carman Hall, aged 96, and Mrs. A. B. Carman, aged 99. They plan to take part in Old Home Week in Iroquois, Ontario, July 10th-17th. Both are Charter members of W.M.S., and both are Life members. Mrs. Carman was present at the dedication of the Church in 1877. They are deeply interested in the new Church to be built in the new town of Iroquois, Ont.

John Street United, one point pastoral charge, Algoma Presbytery, becomes vacant Sept. 1st. Interested ministers write Ronald Mann, 411 McDonald Avenue, Sault Ste. Marie, Ontario.

MacTier three-point charge became vacant June 30th, 1955. Interested ministers please write Mrs. Manley Weller, Box 475, MacTier, Ontario.

Ministers' Addresses

Rev. and Mrs. George E. Almack, 399 East 5th St., Brooklyn, N. Y.

Rev. Mahlon Robinson, 25 Parkcrest Drive, Scarborough, Ontario.

New Canadian Hymnal

Mrs. W. Epp, North Bend, B.C., has written on behalf of the Sunday School asking for copies of *The New Canadian Hymnal*. As it is no longer printed and their copies are badly worn, the School will be grateful for any books that may be available. Send direct to Mrs. Epp.

School of Religion

The Alberta School of Religion (affiliated with the Fellowship of Reconciliation) (North Western University) will meet in **West Calgary United Church, August 22-31.** Dr. Paul A. Schilpp will give eight mornings on Spiritual Outlook and seven evenings on India, Europe and the Problems of World Peace; Dr. Carlyle King, Professor of English of the University of Saskatchewan, eight mornings on "Some Poets and Prophets on the Modern Dilemma," and Mr. Earl Willmott will conduct a Seminar on Current Problems.

Register on or before August 1st with Miss Jessie Johnson, 913 3rd Ave. N.W., Calgary, Alberta.

Biennial Conference August 26 - 31

Deaconesses, Missionaries, other Professional Women Workers will attend the National Biennial Conference to be held in the new United Church Training School, Toronto, August 26-31. The major emphasis will be on Bible Study under the leadership of Dr. Mary E. Lyman, with consideration of the ways and means of promoting Bible Study in adult groups and the organization of more Bible Study Groups.

Emmanuel College Alumni Conference

Annual Conference of Emmanuel College Alumni Association will be held in Toronto Sept. 12th-14th. Special speaker will be Rev. Professor Samuel Lucien Terrien, Th.D., Auburn Professor of Old Testament, Union Theological Seminary, New York. Dr. W. Strangway, medical missionary in Angola, and Mr. Donald M. Flemming, M.P., will also address the Conference. Prof. R. Dobbie, St. Mary's College, St. Andrew's, Scotland, the new head of the Old Testament Department at Emmanuel, will speak, Rev. H. Pritchard, Welland, will conduct Communion, and Rev. G. Boyle, Archivist, will talk on "Dry Bones and Living History."

Lodging is available at Burwash Hall.

Service at Annapolis Royal

There will be an Open Air Prot Church Service held in the historic Anne Park Parade Square, Sunday, 31st, at 3.00 p.m., to mark the town's Anniversary. Special speakers of all de nations will take part and the R.A Band from Greenwood Air Station wil the music.

Centennial Services

Congregation of Eldad Church o Hampton, Ont., Charge, will mark Centennial July 10th and July 17th, Rev. F. M. Cryderman, Toronto, and E. S. Linstead as preachers. An his programme, sports, supper, etc., wil place Monday, July 11th.

Glenwood Congregation, Millgrove C Rev. W. A. Dempsey, minister, will o 10th mark its Centennial. First it white frame, then a brick Church, des by fire in 1912, and rebuilt in 1913.

Guest speaker at the Centenary w Rev. Geo. E. Trimble, D.D., Toronto, will be served by the W.A. followin service, and there will be time for f to meet. Former members and frie Glenwood Church are invited. Corre ence may be addressed to David D Clerk of Session, Dundas R. R. 2, O

Diamond Wedding

Mr. and Mrs. Arthur Wr West Summerland, B.C., rec celebrated their 60th wed anniversary. Congratulations received from Her Majesty, Q Elizabeth II, Prime Minister L St. Laurent, Dr. McCann, Min of Revenue, an old friend, Pre and Mrs. W. A. C. Bennett, O. L. Jones, and Reeve and Atkinson, as well as from fr and family. Opera Recor were presented by the Session the W.A. of St. Andrew's Ch while the Women's Feder gave the bride a corsage presented a beautifully deco cake. The Rebekahs also com orated the occasion.

Mr. and Mrs. Wright married in Pembroke, Ont., in Ottawa and Hamilton, and going West, in Alberta fo years. Upon retirement, moved to West Summerland. are 83 years of age.

They have one son, Harve West Summerland, and t grandchildren, David, Pent and Jean and Verne, Vancou

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Professor Donald Macleo the Faculty of Princeton Sem and a former Maritimer, wi guest preacher this summer number of outstanding pulpi the United States and Ca including Bloor Street, Tor First Presbyterian, Philadel First, Germantown; Churc the Covenant, Erie, Pa.; Pros Maplewood, New Jersey; Miers Park Presbyterian, lotte, N.C., one of the larges influential in the southern S

Rev. W. R. Alp, D.D., rec honoured by Queen's Univ with a Doctor of Divinity de honoris causa, was presented an appropriate gown by St. P Church, Ottawa, congregatio

Rock Lake Presbytery p unanimously a vote in suppo the Huron Presbytery Pe Plan. It was pointed out tha Manitoba Conference had go record in opposition to the plan.

ERSONAL SERVICE DEPARTMENT

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Y choir having for sale "STANDARD ANTHEMS" Vol. 2, compiled by Dann; and STANDARD ANTHEM KS Vols. 1 and 2, by Dr. A. S. Vogt, ct Miss Elsie Redden, Sec-Treas., First d Church Choir, Wetaskiwin, Alberta, g price and number available.

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PULPIT SUPPLY WANTED

PULPIT supply wanted for first four Sundays in July, at Brechin, Ontario, on Lake Simcoe. Good fishing and bathing. Modern manse free for morning and evening services. Apply to H. F. Newman, Gamebridge, Ont.

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HEPWORTH-SHALLOW LAKE Charge, near Sauble Beach, wishes supply minister for first three Sundays of August, paying $25.00 per Sunday and use of Parsonage, without parochial work. Apply —Dr. P. Helliwell, Hepworth, Ont.

HOLIDAY Supply wanted for the four Sundays in August for the Little Current three-point Charge, Manitoulin Island. Use of manse provided. Write Box 254, Little Current, Ont.

WOULD you like a holiday in an ideal vacation spot? Accommodation at Manse offered in exchange for Sunday Services for July and/or August. Write Mr. G. H. Fuller, Red Lake United Church Pastoral Charge, Red Lake, Ont.

Publishing House Notes

Two Very Useful Items

Dr. J. R. Mutchmor, Secretary of the Board of Evangelism and Social Service, was invited recently to give the first series of lectures on Evangelism in the Upper Room Chapel, Nashville, Tenn. These lectures have been published attractively under the title **The Christian Gospel and Its Witness.** They make a small paper-covered book which we are able to offer at 50 cents per copy. In Dr. Mutchmor's vigorous style it is good reading, and an excellent preparation for the forthcoming National Evangelistic Mission. Ministers and lay people alike will enjoy this book.

* * * * *

Our House has published recently a series of eight little pamphlets intended to be given away by ministers in hospitals or in homes which have been faced with difficulties, illness or bereavement. Each leaflet is written by a minister who himself has suffered a trying experience. Yet they are cheerful and faithful statements of a genuine Christian spirit.

They are available in a package of 40 copies for $1.00—5 each of 8 titles. They are also good for private reading at any time.

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Marriage Counselling Expert in Toronto

Dr. David R. Mace, Professor of Human Relations, Drew University, Madison, N.J., formerly of Britain, came to Toronto on May 13th, the guest of the Diocesan Board for Social Service of the Church of England and The United Church of Canada. He was the driving force behind the establishment of marriage guidance councils in Britain, and is also the Chairman of the International Commission on Marriage Guidance of the International Union of Family Organizations, the consultative body of the United Nations and UNESCO.

His visit to Toronto was for the purpose of giving to the two Churches the general pattern of marriage guidance around the world, and particularly the details of the service in Britain. A selected group of ministers, social workers, doctors, psychiatrists and lawyers gathered to meet him and to hear of the pressing need for such a service in Canada, which is the only country of the Commonwealth that as yet has no national marriage counselling movement. This, he thought, was because the problems that assailed other countries were not as acute here. However, he felt that the time would come when we would need such a service because the problems of human relationships are on the increase in every country.

Dr. Mace gave in detail the three services which should be included in a Marriage Guidance Council, and emphasized that it could not be offered by any one group in the community—it needs all the resources. In Britain they have recognized five professions which contribute to the success of their venture — namely, Medical, Psychological, Ethical and Spiritual, Social, Legal.

United Church representatives are meeting with those from the Church of England and the Welfare Council to make more specific plans looking toward the establishment of a Marriage Guidance Council in Toronto.

New National Headquarters, U.S.A.

A new Church centre, a block long and seventeen stories high, to house the offices of the National Council of Churches of Christ in the U.S.A., will soon rise on Morningside Heights, New York City.

When the project is completed, activities which were carried on in eight separate locations will be consolidated under one roof.

The building to cost $14 million will be erected upon a site given by John D. Rockefeller, Jr., who has offered also to pay for the Gothic limestone exterior to blend with the current motif of the non-commercial structures in the area. One-quarter of the necessary money will come from personal gifts, one-quarter from the various denominations, and the remainder will be carried by a twenty-one year mortgage. Already the Ministers and Missionaries Benefit Board of the American Baptist Convention has voted to invest $600,000, and the United Lutheran Church and the Foreign Board of Missions of the Presbyterian Church have authorized $300,000 each. D. Macleod.

"Toronto Telegram" Photo

Dr. David R. Mace (centre) discusses agenda for Marriage Guidance Meeting with Dr. W. E. Mann (left) of the Church of England, and Rev. Wesley A. Morris (right), chairman Toronto Marriage Guidance Council, United Church.

Centenary

Portsmouth Church, Kingston, Ont., marked its Centenary during the Sundays in May. In April, Rev. J. Faulds, D.D., supervising minister and former pastor, held a Communion Service, at which 14 new members were received.

Guest speakers during the celebration included: Dr. C. J. L. Bates, a student minister during his years at Queen's University; Mr. R. Gordon Nodwell, present student pastor, who directed a Youth Service; Rev. A. M. J. Gray, D.D., Ottawa, who carried out a service of rededication and commitment. He was also a student pastor when attending Queen's.

An Anniversary Turkey Dinner was served to over 200. Rev. G. W. Snell, Orillia, the oldest living pastor of the congregation, sent greetings. He was student pastor in 1895.

Presbyteries

Qu'Appelle Presbytery. Consideration of "The National Evangelistic Mission," which is to be launched in September, was the chief concern of Presbytery at its recent meeting.

The business session began at noon and went through until midnight. Reporting for the Committee of Evangelism and Social Service, Rev. W. A. Thomas of Moosomin, Chairman of the Committee, outlined the phases for the National Campaign. Dr. Homer Lane, Assistant Secretary of the Board of Evangelism and Social Service, called for a "grass re-awakening" that will rev the Church for her great t preaching the saving Gos Jesus Christ that all mig saved.

Quebec-Sherbrooke Presb Highlights of the meeting i Angus were the increased M. givings for 1954, $27,8 Church Extension, half towards objective of $10,0 increase of 166 active famil Presbytery Churches; the r of Rev. John Anderson, Valc to be left without a charge year to take up the impe new field of our Church, th istry in and among the ind workers; Rev. R. E. Osborn to Edinburgh to study.

Rev. C. W. Foggo is the chairman. G. F

Brandon Presbytery. Dr. Best, Superintendent of Missions, described the ne his department. "The Hom sion work," declared the sp "is constantly expanding, b the frontiers and in the citi meet this need over a fiv period requires the buildi 300 Churches and 125 ma Rev. J. T. Horricks is the Chairman.

Dr. and Mrs. John T. Tucker surrounded by a group of young people from Angola engaged in study in Lisbon, Portugal. In the centre is Miss Maria Chela, who visited Canada and made many friends.

Old Testament Teaching

The teaching of Old Test in the Presbyterian Chur Queensland is being put different basis by the decisi erect a Chair in this s (applications for which are i in an advertisement which a on page 23 in this issue).

This Church, as one of t which came together in 19 form The Presbyterian Chu Australia, carries out the tr of students for the minist accordance with the Regul which are laid down by the eral Assembly of Australi that end it maintains a Th ical Hall, housed in a new ing within the area whic been reserved for the Univ of Queensland. Students spe years in training (three pu Arts subjects at the Univ and three in the Theol Hall), during all of which studies are supervised b Church's Faculty of The made up of three Profess number of part time Lect the Principal of the Church' versity College and the Co of the State Assembly's Co tee on Theological Educatio

At present there are eight students in training, t of whom are in attendance Hall.

Pending an election t newly-erected Chair, the te of Old Testament is being c on by two part time Lect one of whom until his appointment as Principal o versity College held the of Lecturer of Old Testa Studies.